

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., MAY 30, 1918.

NEW SERIES, VOL. XX, No. 22.

Chaplain W. H. Morgan "has gone east" with the boys.

The Methodist Conference in Atlanta is busy this week electing six bishops.

More cigarettes were sold in January, 1918, than in the whole of the year 1900.

It is said Pastors Gates of Laurel and Edmonds of Utica will enter the Y. M. C. A. war work.

A bone dry prohibition bill for Hawaii has been passed by the Congress of the United States.

We were told at the Convention that there were fifty Choctaw Indians in the army already in France.

The summer time is when we need help most to keep the Baptist Record going. Send in your renewal promptly.

One man in Montana has taken the Sunday School Board's Gold Seal diploma. This is Rev. Will L. Johnson.

Six more were baptized at Yazoo City last week, making a total of 41 since Pastor J. H. Fuller began work there.

Dr. O. L. Halley has four sons in the army, one of these, Lt. James Graves Halley was recently married at Dallas.

They say that saur kraut is to be renounced since the war with Germany. It would probably smell the same by any other name.

Pastor Allen recently had good meetings at Coahoma and Merigold. In the former place four were added to the church, in the other sixteen.

One of our Mississippi Baptist boys is reported missing from the torpedoed transport Moldavia. This is Clyde Lindsay, member of the Line Creek church, Rankin county.

President Geo. W. Coleman brought this message from Premier Lloyd George to the Baptists of America: "Tell them that we are fighting for Baptist principles in this war."

This motto was hung conspicuously before the Messengers at Hot Springs: "Prussian efficiency though the last thing American Christianity needs, is the best thing church union propagandists can offer." We didn't hear any body object to it, but heard another brother say that some other brother was pawing the earth.

Dr. J. W. Gillon has a series of articles in the Baptist and Reflector with a cartoon of a milk cow in various stages. The cow is the church; the milkman is the pastor; various people are waiting with buckets, etc. We have only one suggestion to make: Please give that cow a large bale of the denominational paper to feed on if you expect her to keep in good condition and give plenty of milk.

Friends in Mississippi will not be surprised to hear of the good work being done in the Bessemer church, Alabama, where Brother M. K. Thornton is pastor. His Sunday School has not only a splendid material equipment, but has also 68 members holding Convention Normal Diplomas, 32 red seals, 23 blue seals, 12 post-graduate diplomas and four gold seals. It has been A-1 for five years and challenging any church in Alabama to show a like record.

JUNE 30TH, 1918.

Remember the date for holding Baptist Workers' Convention. Have you planned one for your district and association?

The fight is on for better trained workmen, in our ranks. 2 Tim. 2:15.

Sunday School Normals, for purpose of training officers and teachers have been arranged for in Simpson, Pontotoc, Oktibbeha, Choctaw counties to run five days. How about one in your county? Write Bro. J. E. Byrd, Mt. Olive, Miss., for information.

The teachers summer normal at Hattiesburg began May 20th, one week earlier than first scheduled.

War Secretary Baker has requested the Governor of Louisiana to use his influence with the legislature to pass a law for prohibiting the sale or gift of liquor within 25 miles of Camp Beauregard. It has a good prospect of passing as the legislature is now in session. Prohibitionists also believe that Louisiana will at this time ratify the national prohibition amendment.

Dr. H. E. Walters, one time president of Hall-Moody School at Martin, Tenn., and last year president of one of the Baptist colleges in Texas, returns to Tennessee to become president of Union University at Jackson, Tenn. This was done at the request of Dr. Savage who retires from the presidency of the latter school, but continues as a member of the faculty.

A German recently was interned from New Jersey because he said he would be true to his oath as a German army reservist and fight for Germany if this county should be invaded. He had taken out first papers for naturalization. The immigration laws ought to prevent the coming to this country of people whose oath necessitates their being disloyal to the United States.

The honors belong to South Carolina in the gifts to foreign missions. Two states only went beyond her, Texas and Virginia, but they far outnumber her in Baptists. These two states gave over \$100,000 each, but South Carolina gave over \$93,000. This was more than Georgia or Kentucky gave with twice the number of Baptists and more than twice as much as Mississippi gave with fully as many Baptists. We take off our hats to South Carolina. We were once in your class of givers and hope to come again.

We waited anxiously to see what the Russellites would say after the world did not come to an end in 1914, which they confidently and repeatedly predicted. Now behold one of them at least says that it did come to an end on June 30, 1914, when the Kaiser sent an ultimatum to the Tzar. Well, we knew he had done a lot of mischief but suspect that the butcher of Berlin would plead not guilty to that charge. This same Russellite prophet, whose name singularly enough is Toole, says the war will last seven years longer and the world will come to an end some more. The world is round and funny, and the funniest thing about it is that some folks will fall to any such nonsense. The bigger the humbug, the bigger his following.

The recent unpleasantness in the Baptist Ministers Conference of Boston at least did this good, it caused the three hundred Baptist preachers thereabouts to declare their "unqualified belief" in the deity of Jesus, His incarnation, salvation through faith in His atonement, and the inspiration of the Bible.

Rev. H. M. King, pastor of Second Church, Jackson, will take a vacation of probably two months to give his throat a rest. He is one of the most popular and hard worked men who has ever lived in Jackson. He has no disease whatever but is compelled to rest. His friends will pray for his vigor to be restored and welcome him back again.

Some funny things happen in a great convention. For instance the brethren voted by a majority to retain the clause in the by-laws which forbids applause and then applauded their victory by great clapping of hands. Again they voted to sustain the president's ruling that it took two-thirds of the enrolled messengers to change the constitution and then turned around and voted that two-thirds of those present would suffice to change it.

The following from the Journal and Messenger sounds like a clipping from some of Hearst's publications. It is not a yellow sheet but sometime the eye is slightly jaundiced when looking at the present administration. Here is the quotation: Progress in building ships is at present very gratifying. The people have been so completely deceived by leading departments of the present Administration that they are slow to give credit for what is actually being done since Congress began its investigations.

The Louisiana legislature's vote on the national prohibition amendment was a "dog fall." The lower house voted for it by a majority of 26 and the senate had a tie vote of 20 to 20. But for the resignation of one senator a few days before the amendment would have been approved. It is a pity to have lost by so close a vote, but there is hope that it will come up in the legislature again before the time limit expires. The governor has called a special session in August at which it is believed the amendment will be passed. The world is moving forward.

The following from the Times-Picayune would indicate a high standard of patriotism among preachers: In the schools of theology there has been a shrinkage of 66.7 per cent, which may explain the new provision in the law exempting theological students from army draft. Law has suffered a loss of 40.1 per cent; agriculture 34.3 per cent; education or normal colleges, 30.8 per cent; architecture 29.9 per cent, and pharmacy, 22.7 per cent—that is, among the male students, whereas the women who are attending the schools of pharmacy have increased 47.6 per cent during the year, indicating a disposition to substitute women for men as drug clerks. The sex question plays a prominent part in this report. There has been a decrease in the number of men attending college of 20.6 per cent, but a good increase in the number of women, until today, for the first time in the history of the country, there are more women than men attending college, with a promised large increase in the women holding positions, not simply clerical ones, but in professional lines as well.

GREAT SELECTION.

Was a great day for Clark College when Dr. T. A. J. Beasley was secured for the presidency. Dr. Beasley's coming to his new task will be marked additionally by the social, moral, intellectual and spiritual benefit of the college and all Newton.

Dr. Beasley has done a great work in Clark College.

The Baptists of Mississippi ought to send their young men to Clark College and let Dr. Beasley get them ready for Mississippi College.

God bless the forces in His Kingdom.

Yours for success,

W. E. FARR.

THE MINISTER'S APPOINTMENT AND DUTY.

(D. W. McLeod.)

"So thou, O Son of Man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from it."—Ezek. 33:7.

The duties and responsibilities of the watchman are set forth in verses one to six of this chapter. In religious sense the prophet was set as a watchman unto the people of Israel. The Old Testament prophet was a type and forerunner of the Christian minister of the new dispensation. This being so, let us consider.

1. *The Minister's Appointment.*—"I have set thee a watchman," etc. The true minister of the gospel receives his appointment to the ministerial office from the Holy Spirit. His call of God is so clear and definite that he is made conscious that this is to be his life work. All that any church or council can do, in his ordination, is to recognize and approve the divine setting apart of the individual to the work of the ministry.

His appointment to the ministerial office carries with it the conviction that "woe is me if I preach not the gospel." Necessity impels him to turn away from his former vocation and devote his life to the work to which God has called him.

As the true minister responds to the divine call, he does so with the deep conviction of the responsibility involved in his high and holy calling. He feels that he cannot, and yet he dare not refuse. He is conscious of his own insufficiency. He enters upon his responsible mission with fear and trembling; yet with his heart aglow with the enthusiasm of love, and with hopes and aspirations running high. He is confident of success because his faith is in God.

No man, without a definite call of God, should enter upon the work of the ministry. And no man, conscious of the divine call, can afford not to dedicate his life to the work. For such a one to continue in other pursuits from worldly considerations is the neglect of this high and holy calling, and is to forfeit his life.

No man should enter the pastoral relation with any church, without the conviction that his appointment to the pastorate of that particular church is of the Lord; and he should carry with him into the work, the burden of immortal souls. Churches are often liable to overlook the fact that this relationship is of divine appointment. Other considerations—the popularity of the minister, his ability to please and entertain, his reputation for success in other places, etc., are liable to obscure the main thing to be considered in securing a pastor.

Our churches and ministers of today, need to recognize the fact that the true pastoral relationship is by divine arrangement. They should pray earnestly for the Lord's direction in the matter, and should work together harmoniously for the establishment of Christ's kingdom until the Holy Spirit indicates, beyond reasonable doubt, that this relationship should end.

Our churches of the present must not forget that the true pastor is the servant of the Lord; that he is responsible to God, as well as to the church, for his ministry, both in, and out of the pulpit; that faithlessness on his part would not

only imperil the souls of those under his ministry, but would bring down upon his own head the judgment of God. And recognizing these facts, their attitude toward their pastor should ever be that of sympathetic co-operation.

2. *The Minister's Duty.*—"Therefore thou shalt hear the word of my mouth, and warn them from me." Every God-called minister is a watchman; he is to watch for souls. It is his duty to warn sinners of their sins. It is a warning that he must "hear from God's mouth"—from His word—and deliver to the people who wait on his ministry.

God has said that the wicked shall surely die; that, unless they repent, they shall be eternally cut off from Him, with no hope for the future. To be faithful to his Lord, and to the souls of men, the minister must sound the warning—must hold out the danger signal—that men may escape for their lives, that they may take refuge behind the blood of the everlasting covenant.

The righteous God has declared that the "wages of sin is death." The wrath of God is revealed from heaven against all unrighteousness—not only against wicked cities and nations, but against ungodly individuals (Matt. 3:10.) He has declared that the unbelieving should have His wrath eternally abiding on them, which is death to the soul, as His loving favor is life to the soul (Jno. 3:36.)

God would have sinners warned, that they may be awakened to a sense of their lost condition, and flee from the wrath to come; that they may flee to the outstretched arms of sovereign mercy and pitying love, and be saved. This command is given because God has no pleasure in the death of the wicked; but would have them turn from their wicked way and live (Ezek. 33:11.) It is therefore the duty of God's minister, from the very nature of his vocation, to apply the warnings and threatenings of the Bible to the daily lives of men, regardless of rank or class.

God would have His ministers warn the backsliding Christians, that they may turn from their backsliding, renew their pledge of loyalty to Christ, and rededicate their lives to the service of their Lord. He would have the minister faithfully warn all Christians, especially the young and inexperienced, of the dangers to which they are exposed; of the insidious foes which they will encounter through life; of the effect, on their own lives and the lives of others, of their participation in harmful, and even questionable, amusements; of the sad—almost disastrous—results of failure, on their part, to utilize all the means of grace which God has provided for the building up of the Christian character.

The faithful minister will warn those who profess to be Christians, but are not; who are not; who call Christ, "Lord, Lord," yet do not the things which He commands; who have a form of godliness, but deny the power thereof; if peradventure, they may think on their way, and turn their feet unto the testimonies of God.

Like Nathan of old, the prophet of God today must not shun to tell the sinning David, "Thou art the man." Like John the Baptist, he must tell the modern Herods and Herodias of their sins. Or like Paul before Felix, he must reason of righteousness, self-control and of the judgment to come.

If the minister fails to give the warning, the transgressors shall die in their sins and shall perish eternally. But he also will be guilty before God, and will suffer irreparable loss. But if he warn the transgressors, and they repent and believe on Jesus Christ for the salvation of their souls, they shall be saved, and will be the faithful minister's crown of rejoicing. If he warn them, and they repent not, they shall perish, but he has delivered his soul. No accusing finger will point at him at the judgment, and no charge of faithlessness will be brought against him before the bar of eternal justice. He will be free from the blood of all men, and will receive his Master's "well done."

GLIMPSE OF A HOME MISSION YEAR.

(Victor I. Master, Supt. of Publicity.)

I can state in one sentence an abbreviation of our Home Mission year. Here it is: Grand total receipts \$663,000, total baptisms 31,000.

Of course this is a very inadequate statement. In our day, which is given to wanting its facts greatly compressed, and which has a weakness for taking them sugar-coated, a writer is at a loss what to do. I can write a book about this year's work of the Home Board, which would have substance on every page. Every page would be a record of work done in the kingdom of our Lord Jesus.

Then I can write a column about it, or a page. I have already proven I can say the whole thing in a sentence. What, Brother Editor, would you have me to do for your readers in this effort to impart information? I suspect you would like about a column, but your patience would not be quite exhausted with a column and a half, so here goes for a column and a half.

The receipts of the Home Board were nearly \$200,000 more than every before. Every state went forward in its gifts, and one or two states doubles their contributions. Texas, Virginia and South Carolina went over \$50,000 each, Texas nearly \$100,000. Some other States which less than that made an equally good showing of interest and increase.

The total current receipts, including evangelism were \$584,000. Evangelism was nearly \$21,000. The receipts direct from the churches in the States were \$565,000, adding to this the gift from the Sunday School Board of \$10,000 and some other Mission miscellaneous matters we have the total as above \$584,000 current receipts.

Then there were receipts totaling about \$82,000 for Church building. These figures are being written before the Treasurer has made his final account. They are substantially correct. The printed report of the Board will give the exact figures. It is the greatest year the Church Building Department has had both in figures, annuities and memorials. The Publicity Department of the Board, by common consent has rendered a greater service than ever before. The service of our Baptist newspaper was never surpassed. The advertising which the Board did in the papers, it regards to have been a great and proven success.

The South was sewed down with the suitable tracts. The Publicity Department has just issued a book, "The Call of the South", which is being received with great favor.

The great outstanding activities of the Home Board are today, as they always have been, those through which it seeks to win the souls of people to Jesus Christ. Baptism performed by missionaries of the Board were not as they have been for the past two or three years past. They total about 31,000. While we regret some falling off here, and the Board is determined to give its best attention to the maintaining at high efficiency its evangelistic mission, it is yet true that the baptism reported this year are more than three times as numerous as those by any other Home Mission Board in America, though a number of these spend more than twice as much money in the work as our Board has had to spend.

On Cuba and Panama through the co-operative missionaries of our Board in the South, through the Negro missionaries, through the evangelists of the Board, even through our mountain mission schools and Enlistment workers, many have been won to the Master and brought into the churches by baptism. Added to these regular activities for winning the lost, the great new and outstanding service which the Board has developed in the last few months in the army camps. Nearly 1,300 baptisms were performed by the camp pastors. As many more were performed in the home churches as a direct result of the work of the camp pastors. Many of the soldier boys were baptised at home when he had the opportunity to return home on a furlough. About 10,000 conversions through the preaching of the camp pastors, who

number about fifty. Dr Campbell has truly said that the greatest opportunity for religious work in America now is in the army camps. The Home Board has already developed a great service for Southern Baptists in the camps. It shall be the purpose of the Board to greatly enlarge this service, and speedily.

Evangelistic mission, is and always has been, the great outstanding service of this Board, it is also true that this great agency is rendering a great service in maturing and developing our people. Through our mountain mission schools we have for many years accomplished wonders. Five of six thousand young men and women attend these schools annually. Hundreds of preachers, teachers, lawyers, doctors, farmers and merchants—constructive workers for the common weal—all have been turned out from these schools.

Backward mountain churches scattered throughout a large territory are more and more feeling an impulse upward and onward because of the leaven of spiritual culture brought to them by our boys and girls trained in our high schools.

The enlistment worker is a great service. The Board has had about fifteen men in this service. It could wisely use many times that number. We are making haste slowly in this service, because the moral backing of the brotherhood is making haste slowly, and it is the custom we have not to go very much faster than the brethren will back up. The service has been wonderfully blessed, and the Board is doing all it can towards spreading abroad information that would show the value of the service of the Enlistment men. Our 18,000 once-a-month churches, and our equal number of churches with absentee pastors, make a condition which we cannot permanently face without doing something large and worthy to make this better.

The Board goes to Hot Springs Convention with a feeling of gratitude and thanksgiving. It is our belief that the large giving this year to Home Missions was because of the realization growing among our people of the importance of making and keeping this country Christian. Specifically our success, has come from a determination of our people to strengthen the Home Board in its army camp work, and from the large sustained publicity the Board was able to give to this need during the last month or two of the fiscal year.

This is about as much as I can say about the work in the space that I think the editor may be willing to give to such an abbreviation at this time. Next Week our people will be reading the more interesting results and prospects as these shall head up in and from the Southern Baptists Convention at Hot Springs.

Baptist Home Mission Rooms, Atlanta, Ga.

MARK 9:23.

E. L. Wesson.

Observation is wonderful in its effects on those who think. While at the S. B. C. in Hot Springs I tried to consider all that was suggested by everything that I saw and heard.

The most appalling thing that I observed and felt during all of the sessions of the convention was the manifest lack of faith in all of those who, in their prayers, pleaded with God concerning this dreadful war. In speaking to the people some of the orators said some things with seeming confidence about what we are going to do, but in praying no one seemed to be able to believe that God was giving ear, therefore all limped in their pleadings for Divine help. It seemed that while praying to God we were looking to men and human skill. The burden of the praying was for God to help our boys to "hold out," and not for God to show His power and end the strife. No one seemed to have faith to believe that God could or

would hear and, by some Divine interference, end the war now. I looked for that and hoped to see it manifested, but was disappointed. That fact depressed me. It made me feel that on one among us had faith to ask God to end the war and believe that He would answer now.

There are causes for this lack of faith. One is that too many of us think that the day for Divine intervention in the conflicts of men has passed. Another is that we have come to depend upon men to such an extent that we feel like we can do it ourselves, and we want the credit for it. Still another is (this is true of some of us), we have our idea of what has to come to fulfill the Scriptures concerning this war and do not think conditions have yet been realized, therefore our interpretations of Scriptures stand in the way of our faith. All of these things combined have made our praying to God concerning the war mere lip service. To me it seemed that every mention of the war in the prayers that were offered was merely saying prayers. The praying ones seemed to be groping in the darkness of doubt. We seemed to be speaking to God and looking to men. I could not help thinking all the time that Mark 9:23 just fit our condition. You remember that in that instance a poor, disappointed father said to Jesus, "If thou canst do anything, have compassion on us and help us." He was in the darkness of doubt. But Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."

Prayer, though sincere, is next to hollow mockery unless it is backed by actual faith, and it never will be answered until the sin is confessed and God-honoring faith is born. Praying God to bless while we are depending on men to win the war is not trusting in God to show His power. If this war is won for liberty and for God, it will have to be done by some kind of Divine intervention. God may, and doubtless will, use men to win; but unless God Almighty intervenes to help we can't win for years, if at all.

Even Ex-President Taft, who is, I believe, a Unitarian, has been quoted as saying that the Germans are anti-Christ. The world, even the non-religious world, is coming to realize that the Allies are fighting against men who are led by men who are demonized and devil-helped. I do not say that is the final day of Antichrist, John said there are many Antichrists, but I do honestly believe that Satan is the special commander-in-chief of the German leaders. We are contending against the prince of the power of the air that worketh in the children of disobedience, therefore we need God to help us. Oh, that we could realize that fact!

I do not believe that the Germans know that they are demon inspired and devil led, but I do believe that they are; therefore I pity them. This is a fight for the principles of right against the principles of wrong. It is Satan's greatest effort to down the freedom of men to worship God as His word teaches them. It is his satanic effort to reinstate the combination between church and state under one demonized; and if we, as the representatives of the freedom of conscience and the equality of men, overcome in

the conflict it will be because we get right with God and get His help.

But the question is, How are we to get the needed Divine help? The answer is plain, ask for it in faith, nothing doubting, but absolutely trusting God to fulfill His own gracious promises. Jesus said to that poor, doubting father, "If thou canst believe, all things are possible to him that believeth," and that is as true of us today as of that poor burdened man. God never changes, therefore what God did once He will always do under the same conditions. All hinges on our believing. Jesus said, "What things soever you desire, when you pray, believe that you receive them and you shall have them." Mark 11:24. He said that is true even of things impossible, like removing a mountain into the sea. We are not to trust God to let men win the war, but trust Him to do it in His own way, that the glory may be all given to Him. If he wants to use men let Him use them. If He wants to use thunder, let Him use that. If He wants to use famine let Him use that. It is not ours to dictate to Him how, but to trust Him to do what He has promised. Should we ask God to close the war to His own glory and absolutely trust Him to do it, He would end it at once, for Jesus said, "Whatsoever ye shall ask the Father in my name, He will give it you." John 16:23. Jesus cannot lie, therefore if we ask, believing with all our heart, God is bound to answer. The continuation of the war, after so much praying, is a rebuke to our unbelief. God stands ready to give, but He will not sanction unbelief. James said, "Ask in faith, nothing doubting. For he that doubteth is like a wave of the sea, driven with the wind and tossed. Let not that man think he shall receive anything of the Lord."—James 1:6,7. The continuation of the war shows clearly that we, though praying, are not trusting God to do what we ask; and that, in the face of His own promises, is enough to insult our Father.

Let us put our opinions and notions out of the way and trust God to do as He has promised. Evidence that we are not trusting God to end the war and save us from its awful consequences is seen in the fact that we are preparing now to fight on for years to come. Why insult our God by asking Him to do anything and then not trust Him to do it? "Without faith it is impossible to please Him." Let us do as did the poor father of that boy, confess our unbelief and ask God for mercy, and trust Him with all the heart; trust Him, not men; and He will do what we ask if it requires the killing of the devil to do it. God cannot fail to answer faith and be true to His own word. Trust Him fully. Remember that Jesus said, "All things whatsoever ye ask in prayer, believing, ye shall receive."—Mat. 21:22. "Lord, I believe, help Thou mine unbelief."

—Lord, 'Have sined in not trusting Thee,
Forgive, oh forgive!
Take all cold unbelief clean out of me,
And save, Lord, do save!

Mrs. M. Latimer, wife of our Greek professor in Mississippi College, is about well after a very serious double operation in the Baptist Hospital in Memphis.

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EDITORIAL.

THE FIGHT IS ON.

According to an apparently universal judgment this present hour is witnessing the mortal combat of sin and righteousness as no previous period of the world's history. The forces of good and evil are at grips, so close, so fierce, so deadly and decisive as to bring every man to his knees in trembling and to the line of battle with undying resolve. People are asking anxiously, "Is this the battle of Armageddon?" Others in their hearts are raising the query "Is this the time of which the Lord speaks when He foretells that the devil shall be unchained to work his will for a season among men?" This is not a time to answer these questions. We do not know their answers and do not know all their meaning. While a reverent student of these scriptures, we are somewhat slow of heart to understand their meaning and must be slow of speech in undertaking to interpret them.

But we speak that which we do know when we say that there has been no age in which the cleavage between the powers of good and evil, of heaven and hell, have been more easily discerned, and the conflict between them has been so strenuous and the issue so critical. At the first coming of the Lord Jesus into the world light and darkness were brought into open contrast and conflict. He said "This is the condemnation, that light is come into the world and men prefer darkness rather than light." The outbreak of demoniacal power in His day, the frequent demoniacal possessions which He encountered, the opposition of those in authority, which seem to us today so amazing, unreasonable, can only be accounted for on the ground that the kingdom of darkness realized that its continuance was threatened. May it not be that the second coming of our Lord will be attended by an outbreak of iniquity and ungodliness which indicates the last stand of sin against the victorious Son of God.

The present world conflict is a manifestation of the same antagonism of good and evil forces. Most of the nations at war with the Teutons were drawn into it not from any desire for enlargement of territory or influence, not even for the defense of themselves in what they already had; but for the protection of the weak against the strong and for the preservation of law and justice and high moral ideals. It is easy to see that it is the old conflict between darkness and light reach-

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ing its climax on the world stage. In some measure it is probable that all wars at bottom have had moral issues as their cause and a moral ideal as their objective on one side or the other. But in the present case there can be no difficulty in discerning on which side the truth is to be located.

And yet this does not mean that every American is the embodiment of right and every German is the embodiment of wrong; or that a camp of American soldiers is a company of angels or even incipient saints. One who familiarizes himself with conditions in these camps will need no argument to dispell such an illusion. On the contrary, there very places of training are themselves battlefields on which the forces of righteousness are in mortal combat. You will hear and have heard the most contradictory statements about moral conditions in the camps. They are both true and there is no question of the sincerity and accuracy of these reports. But they are from different points of view. We are told that this is the cleanest army the world ever saw; that more is being done by the government than ever was done to conserve the well being of the men; that the chaplains and camp pastors and Y. M. C. A. secretaries are keeping in close touch with our boys; that they are responsive, that many of them are being converted and many are reading the Bible. You may accept all this at its face value and rejoice in it.

But don't be misled into thinking that the victory is won over sin and that you may like Jacob name any of these places Mahanaim, supposing that you have encountered companies of angels. For while one man will tell you that many soldier boys today are brought under better religious influences than they had in their homes, another will assure you that he never heard as much profanity and obscenity in twenty-five years as he has heard in the army in twenty-five days, and that lechery is rampant. The explanation is as indicated above. The powers of heaven and hell are at grips in this present moment. One young man who is in the midst of it said with pathos in his voice, "I tell you the people at home ought to pray earnestly for the boys in the army for they are having a fearful fight to maintain uprightness in Christian character." His plea was almost like that of the rich man in hell who didn't want his brothers to be sent there. He said the chaplains and camp pastors have only one side of the situation in their vision and their reports; and the Y. M. C. A. secretaries touch only a fraction of the men. They are doing what they can and are doing great good, but they are having a fearful fight. Moral forces and immoral forces are fighting today hand to hand, bayonet to bayonet, and there has been no cessation of other methods. Again we say we make no pretensions of prophecy, but somethings look like the last great push of sin.

Our duty is clear, at least. It is a time for all God's men and women to line up squarely and openly in the fight for a clean world, for the kingdom of God and His righteousness. It is ours to dedicate our selves and our substance for the winning of the war against sin. We ought to strengthen

Thursday, May 30, 1918.

every institution in the kingdom and multiply the numbers of those who plead for Christ in the camps. More men are being called to the service of the country and more are needed to establish them in righteousness. The Home Mission Board is asking for a million for this urgent crisis. Our opportunity is our peril. Our breaking up and upheaval are our open door to test the real power of the Christian religion.

POWERS OF THE COMING AGE.

In the King James version the words are "powers of the world to come." In this case the change does not materially alter the meaning; it is only a different point of view. Either one means a radically different condition of things from that which now obtains. "The world to come" might be interpreted as another place than this world, a locality to which some at least of the earth's inhabitants shall be transported either by death or some other means. "The age to come" has nothing to say about another place but directs attention to a subsequent period which is marked off from this by essential changes in character and environment and government. Both ideas may be true and scriptural, but the idea expressed in "the coming age" is the one that is found in Hebrews 6:5.

Without committing ourselves to the mathematical calculations and exactness of those who have been able to divide the world up into ages or dispensations, it is evident that the Lord makes certain broad and clear distinctions between the great periods preceding and following the incarnation of the Son of God. Just as clearly, and more so, does He show that the period following the second coming of Christ is one with radically altered conditions which distinguish it from that in which we live. Whether it involves a translation to another world, or the introduction of utterly new conditions in the world is a question for study at some other time, possibly by some one else. But there is an age to come into which we shall be ushered in due time.

It is foreshadowed in the prophecies of the Old Testament, not always in a way to distinguish it from the present age. That is to say, in the pre-Christian age those who with inspired vision looked forward to the coming of the Messiah often used language which could be only partly fulfilled in the present Christian era, the complete fulfillment to be found only in the return of our Lord in the glory of the Father and of His own finished work of redemption. The New Testament prophets got a new vision of the glory of His second coming and spoke of it often with rapture. As much as Christianity has done for the world, this is just the beginning, and we are having but a foreshadowing of its coming accomplishment and glory. The attitude of the Christian is as Peter says, "looking for and hastening unto the coming of the Day of God."

It is this expectation, this longing, this hope, which constitutes the "power of the age to come." It is the pull of the future, a fu-

ture big with change, with enlargement, with life, with divine fellowship, with unrestrained development, with assurance of holiness, the complete reign and glory of Christ, the perfect revelation of God, of expansion in knowledge and activity. It is this drawing that constitutes its power. Mind you it is not a manifestation of power in some future age, but the power which that age yet to come ever exercises over us now. Its spell is upon every man who loves the Lord. Love to Christ finds itself polarized and focalized in the thought of His coming again. It was not an accident that Paul put together those two sentences which are so strangely mixed in our English Bibles: If any man love not the Lord Jesus let Him be anathema. (Then he shouts) The Lord is coming (Maranatha.) In like manner Jude joins the two ideas in one sentence: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The power of the age to come is the influence upon our lives of the promised coming of Christ and the consummation of His kingdom, the steadying effect which results from the assurance of the triumph of justice, the correction of wrong, the punishment of wrong doers; the stimulating effect of reward for every faithful service rendered, the realizing of hope, the realizing of faith and the fruition of love. This is expressed by John in these words: "We know that if He shall be manifested, we shall be like Him for we shall see Him as He is. And every one that hath this hope set on Him, purifieth himself, even as He is pure." This power is felt in varying degrees, in proportion as our faith takes in the truth about the age to come. Preaching about heaven, or about hell, dwelling on them in our thoughts, meditating on the scriptures which bring this great future world before our eyes, is not a mere sentimental pastime; it has its immediate practical effect on character and conduct. Our ideals of life are embodied in the consummation of the kingdom of God at the coming again of Jesus. If these ideals are kept before us they help us to attain. If the expectation of the coming age dies down, ungodliness springs up and wickedness thrives. "But if that evil servant shall say in his heart my Lord tarrieth, and shall begin to beat his fellow servants and shall eat and drink with the drunken." Peter makes his appeal to "holy living and godliness" on the basis of the assured expectation of the changes which will be ushered in by the coming age, 2 Peter 3:11-12.

COMMENCEMENT AT CLINTON.

This is always an interesting occasion to the Baptists of Mississippi. We never lose our interest in the speaking contests, and the boys in Mississippi College this year started the program and kept it well sandwiched with good speeches. Mr. L. L. Tyler of Brookhaven presented the medals to three winners on the last night in a neat, brief speech. Somebody said "That is the best in that line I have heard." The commencement Sunday is a great occasion and this year was no excep-

tion. Dr. B. D. Gray preached in the morning, the sermon for Mississippi College, and Dr. W. A. Hewett at night the sermon for Hillman. Dr. Gray is one of the closest observers of current events in America keeping in sympathetic touch with the age in which he lives. He also knows how to interpret its trend. His sermon Sunday morning fitted the time and the occasion. It was from the text "Godliness is profitable," and he showed how it was true in this present age. Dr. Hewett is one of the most successful pastors in the South; has an unfailing stock of good sense and used it to advantage in his Sunday night sermon.

The Monday morning address was by Dr. Gray in presenting the portrait of Capt. W. T. Ratliff. He was in his element and spoke most discriminatingly and truly, without fulsomeness of the man whose life had been built into Mississippi College. The response was made by President Provine. Monday night was the time for Hillman's commencement. This is the oldest school for girls in Mississippi and seemed renewing its youth for this is the best session for many years. Of course the girls looked beautiful and they are as good as they look. The address was made by Hon. Julius Berry who seemed glad to get back to Clinton, and justified the prediction of his friends of former days that he would make a great man by making a great speech.

Dr. Barrier who has come back to Mississippi to live, was made president of the Alumni Association and promises that there will be something doing.

The commencement of Mississippi College was on Tuesday night. There were twenty-three graduates, including one young lady, Miss Margaret Sharp. However six of the young men have already gone to the army or the army Y. M. C. A. work. The address was made by Dr. B. W. Griffith of Vicksburg, who combines large business ability with cultivated literary tastes. His subject was "Germany's Challenge to the World" and brought forth frequent applause. No honorary degrees were announced this year. The vacancy in the faculty made by the retirement of Prof. Eager will be filled temporarily by Prof. W. H. Weathersby who has spent a year at Chicago University and will have also the department of education. The vacancy made by the retirement of Prof. Sharp will be supplied by the executive committee of the trustees. The banquet closed the ceremonies.

The church at Pelahatchie on last Sunday had a flag service. Prof. Huddleston made an address, the choir had specially selected music, one of the ladies read an appropriate poem and one of the little girls sang "Keep the Home Fires Burning." The flag, with four stars for the young men of the church in the army and navy, was presented by the Women's Missionary Society. The pastor preached on the text "Thy people shall be volunteers in the day of thine army; in the beauty of holiness, from the womb of the morning, thou hast the dew of thy youth." (Ps. 3:110-3.) One young man from Pelahatchie, not a Baptist was recently killed in battle in France.

Rev. H. N. Quisenberry preached at Bailey Ave. Church, Jackson, last Sunday night. Five joined the church, three of them for baptism. Brother Blass of Clinton is pastor.

CHURCH-TO-CHURCH CAMPAIGN.

T. J. Moore.

Beginning April 7th and Closing May 10th, we covered four counties—Wayne, Clarke, Neshoba and Winston.

Enlistment services were held with about seventy churches. In a majority of the churches we spent the day, giving an hour recess at noon for lunch, and thus we put in from four to five hours discussing church methods and presenting the Baptist program.

Beside the many local workers, we had the very splendid aid of Field Workers Chisholm on Sunday Schools, Wilds on B. Y. P. U., Tull on Budget, and Rev. B. P. Roach, returned missionary from China, on missions. I wish I could name the local workers who rendered such helpful and hearty aid, but I cannot ask space for so long a list. They are God's noblemen and He will richly reward them.

I found in these campaigns the country people more responsive than I have ever known them to be before. In many places they immediately took steps to inaugurate the methods we presented. The Mississippi Budget Plan of Finance was everywhere endorsed and in many churches the equipment was ordered and day set for the every-member canvass.

In June and to July 10th we have planned campaigns in three other counties—Rankin, Scott and Webster. Let every reader pray God's continued blessings upon the work.

NORTHERN BAPTIST CONVENTION.

There is a marked change in the spirit of the Convention from that of previous Conventions. Destructive criticism of the Bible was less in evidence. It may be in part due to the war, but the convention seemed to be composed of the most evangelical portion of the denomination. The most extreme orthodox statements from the platform received the greatest applause. After a telegram of fraternal greeting to the national meeting of "Friends," in Philadelphia, had been prepared, attention was called to the fact that it was the Hicksite branch of the "Quakers" which deny the deity of Christ. The order to send a fraternal telegram was immediately withdrawn by a unanimous vote. The incident revealed the intense loyalty of the delegates to the doctrine of the deity of Christ. On Thursday evening the address of Pastor R. Saillens of Paris, our Baptist leader in French Protestantism in France, was almost vehemently evangelical and orthodox in its view of the fundamental doctrines of the Bible, and was, perhaps, the most popular address of the Convention. In many other ways loyalty to the Scriptures, and to the old principles of the Baptist denomination, was manifest. It was, however, the atmosphere of the Convention, and the way in which statements and addresses were received, rather than anything that can be described, that indicated the change in the spirit.—Journal and Messenger.

CHURCH AUTONOMY.

(Extract from Episcopal Address Quadrennial Conference of Southern Methodists, Atlanta, Georgia, May, 1918.)

In some quarters we note a disposition to depreciate the Christian Churches, minimize their work and worth, and magnify movements which have no relation to the churches, although constantly seeking their moral support and financial assistance. The agents of these enterprises are fond of lecturing the churches on which they live.

The advocates of these movements, who would thus discredit the churches, seek to import into Christian life and religious endeavor the merger methods of what has been called "big business."

They would have the churches to become subsidiary bodies under the dominion of ecclesiastical syndicates and holding corporations. We could not undertake to say what personal ambitions may inspire these persons, but what we do say is that the programs which they propose are not Scriptural in conception nor reasonable in their proposals. They are either worldly in spirit and method. They seem to depend for the conquest of the world on "mass formation" rather than upon faith and the spiritual forces of the kingdom of Christ. They seek to marshal under their command all the churches with a view to deliver by mere bulk of body what they may choose to deliver on the world. Certainly this was not the method of Christ. He confidently called a small band of his peasant followers the "salt of the earth," and with no slightest misgiving he trusted them to purify and sweeten a foul world, but he would have them careful not to lose their savor. But he seemed never to have supposed that the bulk of the salt be as big as the body it was to save and sweeten before it could operate with any considerable success.

The force of our Lord to his Churches today is, as of old, "Have salt in yourselves, and have peace with one another." (Mark 9:50). And this they are doing and will do. The spirit of cooperation among them was never more potent and active than at present. They are closely allied for the conquest of the world by Christ's method of conversion, and not through any spectacular process of overwhelming the world by imposing bulkiness of organization. As in the past our beloved Church has done, so in the future it should and will do in the matter of cooperation with other Christian churches who are truly united to Christ, the living Head of all the body of the faithful. But it should not be subjected to any outside overlordship seeking to exercise dominion over its faith to direct its enterprises. Over the Church at Corinth even the great Apostle to the Gentiles declines to assert such dominion (2 Cor. 1:23), and in a like spirit St. Peter exhorted the elders of the churches that they be not "lords over God's heritage," (1. Pet. 5:13). We are not aware of the existence of any outside organization at the present time which is competent to do what Paul refused and Peter forbade. The force of the churches is in proportion to their freedom; and the Meth-

odist Episcopal Church, South, while cooperating in love and fellowship with any and all other churches who share a like precious faith, should not "give place by subjection, no, not for an hour," at home or abroad, to any outside interference with the liberty wherewith God has made it free and wherein it stands ever ready for any good word or work.

TESTING AND TESTIFYING.

The Lord Jesus said, "By their fruits ye shall know them." So it is so in every walk of life, and a life that does not bear good fruit bears evil fruit, then fruit bearing is a test of every life. We are sure to live out that which is within, and we need no greater interpreter of life than the deeds we do. Again, Jesus said, "Herein is my Father glorified that ye bear much fruit." Then every one has a field to sow, to cultivate and finally to reap. We are here in life to give the very best we can to this world, and no one should feel that he has done his best as long as anything remains to be done. We are called on by the Captain of our Salvation to do our best in this great fight to free men from under the yoke and bondage of sin. There is only one hope for this world, and that is the Gospel of Jesus Christ. The hope of our nation and humanity under every form of government lies in believing in God. The supreme and most urgent need of the hour is a call for men and women who are willing to pay the price by giving up self, for a life of service. Paul said, "Ye are bought with a price, therefore glorify God in your soul and body which are the Lord's." The good soldier of Jesus Christ is one who makes the will of the Captain his will and tries to get others to enlist. Oh! that we might be like Adoniram Judson, who was appointed a missionary to India February 5, 1812. Feeling that God had called him to go, he was willing to pay the price, even with his own blood. Mr. Judson was in love with one Miss Ann Hasseltine and wanted her to marry him and go with him to India, which she consented to do, and he wrote Ann's father a note asking for her. These are the words of the note: "I have now to ask whether you will consent to her exposure to the dangers of the ocean; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him who left his heavenly home and died for you and for her?"

My brethren, let us give God a greater chance at our lives, and see what He can make out of our service in giving the Gospel to all the world. God has all power and will do great things if we will only take Him into our plans and give Him a greater chance at our lives. There is no place in God's kingdom for slackers, laggards, or cowards.

J. H. FULLER.

All money given by the churches for any denominational object should be sent direct to Dr. J. B. Lawrence, Corresponding Secretary, Jackson, Miss. The Board office is the clearing house for Mississippi Baptists.

Baptist Education Commission

R. B. Gunter, Sec'y.

A BAPTIST TEST.

June will be a testing month for Mississippi Baptists.

First, there will be a testing of our claim to a belief in democracy in our denominational work. Now, democracy does not mean that every one is to do as he pleases. Such a course would mean anarchy, rather than democracy. Democracy means that the minority works with the majority. Every individual is free to express his opinion by his vote. But if there are more against him than there are with him, he goes with the majority, because he can work better with his bretheren than without them. And even if the majority goes wrong at times, the minority can do more towards setting them right by remaining with the majority than they can by separating from them. My brethren have done that which did not seem to me to be best for us. Should I have left them? No. I cannot work effectively without them. If they fall in a ditch my duty is to get in and help them out, and try to keep them from falling in again.

Now, the point is this: The State Baptist Convention in November, 1917, assembled in Brookhaven, voted to raise 30,800 for Christian education. This amount was apportioned among the churches of the State. A program has also been voted upon us by us. This program provides for Christian education during May and June. The amount, the apportionment plan, and the time have all been approved by representatives of the churches and associations, both in the State Convention and in the meeting of the Convention Board. And the members of this board are selected by the various associations. So, the test is to prove us. If we really believe in the democratic principle, the pastors and churches will be found raising the amount needed for education just as they went after Home and Foreign Missions which amounts we voted upon ourselves just as we voted \$30,800 for education.

Secondly, our belief in denominational schools will be tested. There may be such a thing as unconsciously falsifying. A man may, because of his position, or because it is customary, say that he believes in Christian education. But the acid test, the final test, is what he is doing to support these schools. He must be a doer of his words before they are worthy of his utterance. June will test your belief in Christian Education.

Thirdly, this will be a testing of our pastors. A secretary of education in another State said, "You can not depend on pastors to raise money for Christian education." But I am going to believe in our pastors. Some have already responded; and many others have promised me that they will respond with every cent of their church's apportionment. If the pastors stand the test, the churches will stand it.

TWENTY-EIGHT THOUSAND.

Begin right now to take your collections.

Your apportionments have been sent to the members of the State Board in each association. If he has not sent yours to you, write him for it at once. And each Sunday school superintendent has been notified of the amount his Sunday school is asked for. We can raise \$28,000 in June, if every leader will lelead.

The programs have been delayed because the loCelge cuts were delayed. But they will reach you before the First Sunday. Please put up the posters as soon as they reach you. Then prepare your program for June 30th.

Let us get out of debt.

CONVERSION OF BILLY SUNDAY.

It was while employed as driver of a delivery cart for a firm in Marshalltown that Captain Anson, manager of the famous White Stockings Baseball Club of the National League, heard of Billy Sunday, who had been giving indications of his ability as a baseball player while a member of the local club. Anson, ever on the lookout for new blood, became interested in him and at once planned a baseball test. This proved so satisfactory that Sunday gave up his job and came with Anson to Chicago and commenced training for professional baseball. Many interesting stories are told regarding his life as a player. His enthusiasm was unbounded. Anson speaks of him as one "who bubbled over and sparkled with sheer vitality. I might as well try to hold a frightened deer as undertake to restrain Sunday when he made up his mind to leave one base and fly to the next." The story of his conversion I tell in his own language. "Thirty-one years ago," he states, "I walked down a street in Chicago in company with some ball players, many of them famous the world over, and we went into a saloon. It was Sunday afternoon and we got 'filled up,' and went down and sat by a vacant lot at the corner of State and Van Buren streets. Across the street a company of men and women were playing some musical instruments while others were singing the gospel hymns that I recalled were sung in our little log cabin and Sunday School back in Iowa. The meeting was led by Harry Monroe. And then," continued Billy Sunday, "God painted on the canvas of my recollection a vivid picture of the scenes and faces of other days. It was friend Harry who came and invited me to attend a meeting in the mission which was only two blocks away. I arose and said to the boys, 'I am going to hear about Jesus Christ.' This was the parting of the ways, and two or three days later in the mission rooms, while listening to the sweet, persuasive words of Mrs. Clarke I took Christ as my all-suffering Savior." Sunday continued to play professional ball for some time afterward. Mr. Messer of the Chicago Y. M. C. A. tells the story of how "Sunday frequently came to the association rooms, and I could not but notice how very anxious he was to talk to men and boys at every available opportunity, I gave him," continued Mr. Messer, "letters to Y. M. C. A. secretaries in cities he was to visit on his baseball tours, and on Sunday afternoons and evenings he would make addresses in the Y. M. C. A. auditor-

iums. His fame as a player was so great that crowds invariably attended on every occasion. Returning to Chicago, Billy Sunday came to me," adds Mr. Messer, "and said he had decided to enter Y. M. C. A. work. I talked matters over, placed before him our financial position, which would not then permit of our paying more than \$1,000 a year salary. Billy, however, took the position and became a most devoted worker." It was shortly after this that Billy Sunday came in touch with Dr. Wilbur Chapman, who showed him much kindness, and with whom he eventually became attached, his work being to sell hymn books at the evangelistic meetings. On one occasion Doctor Chapman called upon Billy to give his testimony. "The simple statement so impressed me," relates Doctor Chapman, "that I remarked that a man with such a message ought to preach." On Doctor Chapman accepting the call to the Bethany Presbyterian Church, Philadelphia, Billy Sunday became associated with Charles Alexander and M. B. Williams, who were then holding evangelistic services in the Middle West. Leaving these men, Billy Sunday decided to launch out as an evangelist himself, and from that time to the present day he has steadily grown in power and influence.—The Standard.

Budget Laymen Department

N. T. TULL, Superintendent

PASTORS, PREACH TITHING.

Following is an extract from a letter recently received from a live young pastor:

"I went out last Sunday to try my best at starting a tithers' band in my churches. I secured eight tithers. Will get twenty in that church.

"After talking with you on the train I decided I could do as well at that as getting subscribers for The Baptist Record. So, with prayer, I went at it.

"One deacon and his four boys are going to support a foreign missionary, besides giving liberally to local support and the regular budget.

"The Lord just blessed me in it and I got my inspiration from my conversation with you."

Another young Mississippi pastor told me at the Convention that he had been able to induce a large percent of his members to begin tithing. This is very gratifying to me. It means larger usefulness in the kingdom as well as temporal and spiritual blessing to all those who give back to God what He requires of their increase.

Stewardship inheres in the very essence of real Christianity. "If a man forsake not all that he hath, he cannot be my disciple" is the plain words of Jesus. It means unless a man renounces his selfish right to possession he cannot even learn the first lesson of the kingdom. The idea of selfish ownership cannot persist in Christian consciousness. In the

kingdom of God nothing can be owned for its own sake; it must be used for some end higher than itself.—Walter N. Johnson.

The budget plan roots our denominational work back into the life of the churches. Denominational plans must look to the churches for support. It is therefore highly necessary that the churches become fountains of supply. A suction pump is not necessary to get water from a fountain.

"Impulses are blind and explosive. There is no regularity nor certainty about them. We touch impulses with appeals; we form upon appeals we give as seldom as possible. When we begin to train into habit we give as often as possible. An impulse only starts us into an act. The act done over again starts a habit. The more times the act is repeated, the faster the habit is fixed upon us." The budget plan is a habit-forming plan. It develops one in the grace of giving through systematic exercise.

There is no more reason for making our well organized and thoroughly established denominational agencies dependent for support on emergency appeals and annual round ups than there is for putting the running expenses of the local church on that sort of basis.

A pastor who had put the budget on in his churches made this strange remark to me the other day: "The churches are ready to put on the budget plan if the pastors would get out of the way and let them do it."

He did not explain what he meant, so I was left to wonder if he meant that the churches are ready to adopt the plan but are just waiting for the pastors to lead them to do it. A church cannot move faster than the pastor leads. This fact places a big responsibility on the pastor.

The protracted meeting season is approaching. I do hope the pastors will realize that the revival meeting furnishes the best opportunity to enlist the people and launch plans for the betterment of the church. I do wish the revival meetings this year in Mississippi could be used as great enlistment opportunities. Just as many baptisms would result, and besides there would be a real setting forward of the work.

I do love to see a meeting reported when, along with the number of additions, it is mentioned that a church debt was paid, the pastor's salary increased, a tithers' band organized, the budget put in operation, or something of that sort.

Let all budget churches remember that the monthly remittance is the very life of the plan. Put the money where it is needed when it is needed.

Write me for tracts on the budget and distribute them as you go among the churches in meetings. When you meet a good deacon of another church, talk to him about the budget. I want the budget not only to be contagious, but I want it to become a regular epidemic among our churches.

Mississippi Woman's Missionary Union Page

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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Miss L. M. Lackey.

PSALM 125.

They that trust in the Lord shall be as
 Mount Zion, which cannot be removed, but
 abideth forever.

2. As the mountains are round about Jeru-
 salem, so the Lord is round about his people
 from henceforth even for ever.

3. For the yoke of the wicked shall not rest
 upon the lot of the righteous; lest the right-
 eous put forth their hands unto iniquity.

4. Do good, O Lord, unto those that be
 good, and to them that are upright in their
 hearts.

5. As for such as turn aside unto their
 crooked way, the Lord shall lead them forth
 with the workers of iniquity: but peace shall
 be upon Israel.

OUR MEETING AT HOT SPRINGS.

My dear Mrs. Lipsey: I am glad to comply
 with your request to give my impression of
 the meeting of the Woman's Missionary
 Union at Hot Springs. To me a spiritual up-
 lift was notable from the prophetic address
 of our splendid president to the beautiful
 closing consecration service—led by our Miss
 Lackey—a service sweet and holy, thrilling
 and comforting our hearts, as she led us by
 a call to deeper consecration to see a broader
 life, like the larger outlook from the moun-
 tains, which lifted our hearts far above us.

There was not time lost on unimportant
 details, but the larger issues and plans were
 made prominent. To one less interested, the
 key tone might have sounded a bit militaristic,
 for all plans were projected to meet war
 conditions, yet there was also the deeper,
 fuller tone of optimism, hope, and thanksgiv-
 ing for the work of the Woman's Missionary
 Union during the past year, despite war con-
 ditions, has been truly wonderful. In her in-
 teresting report Miss Mallory told us that
 Mississippi was one of the six States that had
 made marked and gratifying progress in our
 great work for the "Church Building and
 Loan Fund." This is due, of course, to the
 untiring efforts of our capable chairman, Mrs.
 Christopher Longest, and it is my earnest de-
 sire that host of women from all over our
 State will be at New Albany June 18-22, to
 hear the good things Mrs. Longest and Dr.
 L. B. Warren will have to tell us about this
 work.

When the program for the larger educa-
 tional interest was announced, \$15,000,000 for
 war time sounded a bit startling, but when

our Mississippi Educational Secretary said
 that Miss Mallory had enthusiastically an-
 nounced that the W. M. U. would assume one-
 third of this amount, my own enthusiasm
 caught fire, for I knew that our Mississippi
 Women would gladly cooperate in the con-
 summation of this far-reaching vision.

The hour set apart for the discussion of
 young people's work held for me the most
 vital interest, for of all activities fostered by
 the W. M. U. I am convinced that the child
 is the Alpha. In this hour there was no sub-
 ject that claimed more profound attention
 than "Our Sunbeams as a Spiritual Force,"
 presented by Miss Fannie Traylor, our one-
 time Young People's Leader. As the moun-
 tains about us lifted their heads above the
 valleys, so the mountain peak of this hour
 was reached in a great inspirational address,
 "A Call to a Great Task," by Mrs. J. M.
 Dawson of Texas, in which she made us to
 see and to feel that the entire future of mis-
 sion work is wrapped up in the child. An
 interesting demonstration was given by the
 Rev. G. L. Boles of the actual work that he
 is doing with the R. A.'s, his royal lads cap-
 turing the heart of every one present by
 their manly earnestness.

It was especially gratifying to note that
 Mississippi was one of the few States having
 a full quota of delegates as well as a large
 number of interested visitors. Of course the
 report on the Training School was of deep
 interest, especially was the heart of every
 Mississippian made glad at the announce-
 ment of the distinct honor that our own gift-
 ed secretary had been chosen to write the
 dedicatory pageant for our "House Beauti-
 ful." This classic poem will also be a part of
 the program at our State Convention, so I
 beg you all to come and hear it.

MRS. A. J. AVEN.

THIRTIETH ANNUAL MEETING OF THE
W. M. U.

As is our custom, we give place in the
 Record to the report of the brethren the
 week immediately following the Convention.
 While this makes our report somewhat be-
 lated, we trust it is made none the less inter-
 esting.

The W. M. U. met in the First Baptist
 Church in Hot Springs. The house was taxed
 to its utmost capacity long before the open-
 ing hour. We were most happy, however, to
 know that we had a full delegation from
 Mississippi, and these sisters were in their
 places.

Mrs. W. I. James called the house to order
 on the moment. Mrs. S. W. Kendrick, wife
 of the pastor of the church, extended the wel-
 come. Mrs. James responded.

The following missionaries were intro-
 duced by Mrs. E. B. Mathews, of Maryland:
 Miss Genevieve Voorhies, Brazil; Miss Pearl
 Caldwell, China; Mrs. E. O. Milton, Brazil;
 Mrs. Dawson King, Canton; Miss Kelly and
 Miss Ramsey, Illinois; Miss Mary Jayne and
 Miss Clifford, to the Indians. Other mission-
 aries were with us at the Conference on
 Saturday, whose names will be given later.
 And interesting letters from still others who
 could not come will, we trust, be given place
 on this page later.

Miss Mallory's report followed. It is of

special interest to Mississippians. I trust it
 can appear on this page next week, and you
 will then see why.

This was followed by the splendid finan-
 cial report of Mrs. Lowndes. We went be-
 yond the half million mark. It was great.

The following places were given place on
 committees: Mrs. A. T. Cinnamon, Mrs. W.
 B. Jones, Mrs. A. J. Aven, Mrs. H. M. King,
 and Miss Lackey. Mrs. H. L. Martin was
 made Trustee for the Training School and
 Mrs. W. J. Davis for the Margaret Fund.

At this time Dr. Pinnock, author of the
 "Romance of Missions in Nigeria," was in-
 troduced and brought a heart message. In
 it he spoke of the children of Brother and
 Sister Ward who had both given their lives
 to Africa, leaving four children to be reared
 and educated. This got mightily on the
 heart of our Mrs. J. A. Lee. She made a mo-
 tion that we take charge of those children
 in some way, by making immediate provision
 for them. Soon we had \$1,200 promised. Mis-
 sissippi women gave \$100 of this. Brother
 Pinnock's joy was beyond bounds. Two of
 the children were presented to the meeting,
 a son who hopes to return to Africa as a
 missionary, and a daughter.

At this hour came the devotional service
 for the morning. Our own Pearl Caldwell
 brought the message.

The President's annual address followed.
 We trust space will be given it also on this
 page, as every Baptist woman should read it.

Dr. L. B. Warren conducted the "Hour
 with Homeless Churches." It was a great
 hour, and our State President, Mrs. Aven,
 gave a great report in the few minutes al-
 lotted her. More of this when we come to our
 State Meeting three weeks hence.

Thursday afternoon was filled with good
 things. The roll call of the States claimed
 an important place on this program. Miss
 Lackey represented Mississippi.

No hour in the meeting will stand forth
 in the memory of those present like the clos-
 ing hour of this afternoon. Twenty-six sol-
 dier boys from Camp Pike marched in, sing-
 ing as joyously as if on a pleasure jaunt. Our
 Brother Boyd, former Mississippi College
 boy, and pastor of several churches, never
 looked more a servant of the Master than in
 this group of khaki-clad boys. He led the
 closing prayer.

Friday morning was devoted to Mrs. Dix-
 on and her young people. Everything said
 was good, for it was an unusually fine pro-
 gram. Miss Traylor did herself and us
 "proud" by her address. The closing ad-
 dress was made by Mrs. J. M. Dawson, of
 Texas, on "A Call to a Great Task." It was
 masterful, and every one should read it.

Mrs. Fizer, of South Carolina had, as she
 always does, a splendid report on the Mar-
 garet Fund. Mrs. G. B. Eager, of the Train-
 ing School, spoke of "The Home Beautiful;
 a Dream Realized." More of this later.

Miss Ethel Winfield, Y. W. A. Leader of
 Virginia, brought a fine message at the clos-
 ing consecration hour.

Later we shall speak of the conference on
 Saturday with our missionaries, and of the
 sermon on Sunday.

It was a great convention in many respects.
 MARGARET M. LACKEY.

OLIVET.

"And every man went unto his own house: Jesus went unto the Mount of Olives."—John 7:53-8:1.

The night is spread, the world grows still,

The multitude goes now its way,
But Thou unto a sacred hill,

To wrestle new with God, to pray:
"Father, these wrongs with Thy pur-

pose thrill,
And their hearts with Thy power

sway;
Thy peace into their lives instill,

And show them the light of Thy
day!"

The night grows late on Olivet,
The Son of Man prays on alone,—

Upon His brow great beads of sweat,
As he bears to His Father's throne

The sleeping hosts, forgetful yet
Of the sins He must atone:

"O Father, may I not forget!"
And new light from His presence

shone!

The night is spent and darkness done,
The sleeping world revives anew;

From Olivet the lonely One
Looks down in sorrow 'pon the

view,—
For soon His race on earth is run,

His followers, alas! too few,
Yet he ray'd that each rising sun

Would strengthen his purpose true.
O Mighty One, who pray'd at night,

While the multitudes were asleep,
Look down in mercy 'pon our plight,

Upon nations that groan and weep.
May we, like Thee, renew the fight,

Drink fresh of Thy purpose deep,
To save Thy world the damning

blight,—
Like Thee, we must not rest or sleep!

Like Thee, we must not rest or
sleep!

—William Garner Burgin.
Big Pine, Cal.

Dear Uncle Sam:

There's a food pledge card in my
window,

There's a service flag close by;
I may not learn all the rules you

make,
But I study and plan and try.

There's the food conservation prob-
lems,

War gardens to plan and make.
Hospital garments to cut and sew,

Food substitute bread to bake.

I know it is hot on the gardens,
And warm in the sewing room,

But it's hotter than that in the
trenches,

And "No man's land" with its
gloom.

We get so tired and weary,
Heart-sick and soul-sick and blue;

But the soldiers get tired and
wounded

And stay there, all true.

We women are needed sorely,
To serve in a woman's way;

God help us to see our duty,
And to work as well as pray.

—Tessa W. Roddey.

"I say, who was here with you last
night?"

"Only Myrtle, father."

"Well, tell Myrtle that she left her
pipe on the piano."—Ex.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

FUNERAL NOTICE.

We, the members of the Pas-
cagoula B. Y. P. U., joyfully
announce to all the United Bap-
tist Young People the death of
Brother and Sister Indifference,
dying at the hand of Brother
Spizzerinkum.

Kentucky—What is Spizzerink-
tum?

Mississippi—It's what Mississippi
Baptist Young People are made out
of.

It's bad to die,
But it's worse to live
If you can't to the world
A real life give.

"What is your life? For ye are a
vapor that appeareth for a little time,
and then vanisheth away." Jas. 4:14.

Pascagoula.
Sunday night, May 12, the Pas-
cagoula B. Y. P. U. had somewhat of a
revival thirteen (13) new members
were added to the organization and
the union as a whole was revived.

We have here a great possibility
for work and we wish the prayers of
all the young people of the unions of
our state. We have so many young
people here. The shipyard laborers
are here by the hundreds.

Please remember the Pascagoula
Union and pray that we may not be
lax in our duty to the young men who
are here working."

This letter is from one of the young
men who has gone to Pascagoula re-
cently to work in the shipyards. He
at once lined up with "his crowd,"
the Baptist Young People—a demon-
stration of loyalty. He is an exam-
ple of what the B. Y. P. U. spirit does
for a fellow. Let's remember that
Union and help it grow.

We hope next week to publish a
list of the Unions who have joined
the Big 4.

Pocahontas.

"On Sunday, May 5th, a represent-
ative from the Second Baptist Church
of Jackson came to Pocahontas and
helped in the organization of a B. Y.
P. U. Miss Mary Kadolie was elected
president of the union, and we are
sure the work will develop rapidly
under her leadership."

This is the kind of work we are
talking about in our Big 4 program
"spreading."

A quotation from the Second Bap-
tist Church B. Y. P. U. of Jackson:

"This is the very first of our ex-
tension work, but we are expecting
to do big things in that department,
and are now casting our eyes around
to 'spot' our next victim."

Soul Winning.

The young people who want to do
some personal work will do well to
get from the Sunday School Board
some "tracks." They have two espe-
cially worth mentioning here: "How
to Be Saved," by Evangelist J. H.
Dew, D.D., and "The Plain Way of

Salvation," by Fred D. Hale, D.D.
Get them, use them, give them to the
lost with a prayer that they too may
know your Christ.

B. Y. P. U. Material and Tools.

(B. Y. P. U. Quarterly, per quar-
ter)\$.06 1/2

Junior B. Y. P. U. Quarterly,
per quarter..... 05

Junior B. Y. P. U. Leaders'
Quarterly..... 10

(President's Record—Flake)..... 25

(Also for Junior Leader.)
(Secretary's Record—Flake)..... 1.30

(Group Captain's Record—
Flake)..... 10

Treasurer's Record—Flake... 25

(Secretary's Blackboard—
Mounted)..... 1.50

(Individual Report Envelopes,
100 for)..... 15

(Group Wall Chart, each).... 15

Bible Reader's Leaflets, 100 for. 1.00

(Bible Reader's Record Card,
100 for)..... 50

(B. Y. P. U. Manual—Leavell). 50

Junior B. Y. P. U. Manual—Lee 40

Training in Church Member-
ship—Van Ness..... 50

How Baptists Work Together—
Burrows..... 50

Training in Christian Service—
Leavell..... 50

B. Y. P. U. Pennant..... 60

Spizzerinkum Pennant..... 60

No. 5 Gold Stars, per box.... 15

(No. D Red or Blue Seals, per
box..... 10

(No. 2 Gold, Red, Blue or
Green Stars)..... 10

(No. 2 Gold—PO... Quar... Bsmes

Senior Buttons and Pins.
Celluloid Buttons, per dozen... 20

Gold-plated Catch or Scarf Pins,
white or black enamel, large
or small..... 25

Rolled Gold Catch or Scarf Pins,
white or black enamel, large
or small..... 50

Solid Gold Catch or Scarf Pins,
white or black enamel, large
or small..... 1.50

Junior Buttons and Pins.
Celluloid Button, per dozen, 20

cents; per hundred..... 1.50

Corinthian Silver Pin, each... 15

Gold-plated Pin, enameled, each 25

Solid Gold Catch Pin, white en-
ameled, each..... 1.50

(Large Senior or Junior Standard of
Excellence for wall, free.)

Order above from Baptist Sunday
School Board, Nashville, Tenn.

The things mentioned above that
are in parenthesis are absolutely nec-
essary to the life and growth of a
B. Y. P. U., Juniors and Seniors alike.

They make up largely the equipment
of a B. Y. P. U. and unless we are
equipped for service we can't serve
very well. Get what you need, use it,
and watch yourself grow.

First Boarder—It would be rather
unfortunate if anything happened to
Hoover just now, wouldn't it?

Second Boarder—O, I don't know.
I have an idea that our landlady could
fill his place.—Life.

WHY DO ALL DOCTORS

PRESCRIBE CALOMEL?

Of all the medicines in the world,
doctors prescribe calomel most often
and depend upon it most universally.
There must be a good and sufficient
reason—what is it?

If you will study the doctors' books
you will find that the medical author-
ities prescribe calomel for almost
every disease. The reason is that
calomel is the greatest and only
thorough system-purifier. It makes
the liver active, drives out the poisons
from the stomach, bowels and kid-
neys and thereby purifies the blood.
Calomel puts the entire system in the
most favorable condition for Nature
to exercise her recuperative power.
Your doctor will tell you that drugs
merely assist Nature. That is why he
prescribes calomel so often.

The new kind of calomel, called
"Calotabs," is refined and purified
from all of the nauseating and danger-
ous qualities of the old style calomel
and is rapidly taking its place, for it
is more effective than the old style
calomel as a liver-cleanser and system-
purifier. One Calotab at bedtime,
with a swallow of water—that's all.
No nausea, nor the slightest un-
pleasantness. Next morning you
awake feeling fine—with a hearty ap-
petite for breakfast. Eat what you
please—fruits, acids or anything. No
restrictions of habit or diet.

Calotabs are sold only in original,
sealed packages, price thirty-five cents.
Recommended and guaranteed by
druggists everywhere. Your money
back if you are not delighted.

SHE USED
TO BE GRAY

Society Ladies Everywhere Use "La
Creole" Hair Dressing.

The well-known society leader's
hair was prematurely gray, perhaps
just like yours, but Mrs. J—heard
of "La Creole" Hair Dressing—how
thousands of people everywhere had
used it with perfect satisfaction. It
is not a dye, but a preparation desig-
ned especially for the purpose of grad-
ually restoring color to gray or faded
hair, and which is easily applied by
simply combining or brushing through
the hair. "La Creole" Hair Dressing
positively eradicates dandruff, keeps
the scalp in a healthy condition and
promotes the growth of new hair;
brings back a natural, soft, even, dark
shade to gray or faded hair, and makes
it lustrous, full of life and beautiful.
"La Creole" Hair Dressing is sold and
guaranteed by all good drug stores
everywhere, or sent direct for \$1.25
by Van Fleet-Mansfield Drug Co.,
Memphis, Tenn.—(Advt.)



**Soldiers Soothe
Skin Troubles
with Cuticura**
Scalp, Chertment, Talcum, etc., each.
Sample of "Cuticura, Dept. M. Boston."

FELONS

Bolls, Carbuncles are best treated by Carboll.
This wonderful compound stops the pain,
"softens" and "cleans" out the inflamma-
tions. Large 25c boxes at good drug stores.
Write Spaulding-Neal Co., Nashville, Tenn.,
for sample and literature.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome
face covered with pimples and other ugly
patches? And it is still more pitiable that
some people allow these cutaneous troubles to
continue, growing worse each day, when the
simple treatment of applying Tetterine salve
will entirely eliminate skin troubles and will
restore the skin to its normal health. 50c a
box. From druggists or by mail from
SHUPTRINE COMPANY, Savannah, Ga.

TAKE PEPTIRON NOW

Needed in the Spring by Pale, Weak, Nervous People.

Peptiron is in the form of pills, absolutely safe, pleasant to take, easily assimilated, and is the most successful combination of iron and other elements. C. I. Hood Co., Lowell, Mass., have any knowledge.

You must have an abundance of iron in your blood if you are to be keen, quick and fit in the battle of life, overcome obstacles and know no such thing as failure. For several reasons, lack of iron in the blood is more noticeable in the Spring than at any other time.

Peptiron, Peptiron includes peptin, nux, and other tonics, nerve help and digestives. It gives strength, color and life to the blood; reddens the cheeks, steadies the nerves, improves the digestion, nourishes and gives strength to the whole body.

It is the Spring medicine for you and your family.

IF YOUR CHILD IS CROSS,

FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, clean little bowels with "California Syrup of Figs."

Mother can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, happy child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

FRECKLES

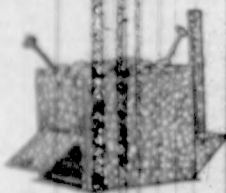
Now Is the Time to Get Rid of These Ugly Spots.

There's no danger the slightest need of feeling ashamed of your freckles, as Othine—double strength—guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning. You should soon see that even the worst freckles begin to disappear, while the lighter ones are vanished entirely. It is seldom that more than one ounce is needed to completely clear the face and gain a beautiful clear complexion.

Be sure to get for the double strength Othine, as this is a guarantee of money back if it fails to remove freckles.

GET THIS CANNER



FAIR CANNING MACHINE CO.,
Des Moines, Iowa
Meridian, Miss.

It works glass jars or tin cans, burns wood or coal and may be operated in front of doors. Daily capacity 300 to 400 cans. Capping steel, tipping steel, all tools included at special price of \$5.75. Free catalogue and descriptive matter of all sizes of canners.

CARBOIL

Stops pain, obviates use of knife in evacuating the piles, hemorrhoids, feline. Often relieves the pain. A most wonderful salve also for burns, abscesses, piles. Large boxes 25¢. Send drug stores. Write Spurlin-Nash Co., Nashville, Tenn., for sample.



PARKER'S HAIR BALM
A moist preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Calluses, etc. Relieves pain, causes comfort to the foot, makes walking easy. 10c by mail or at Drug Store. Hinder Chemical Works, Patchogue, N. Y.

THE NEW TESTAMENT MESSAGE IN BAPTISM.

(By Dr. R. W. Weaver.)

That "baptism is only a form and one form is as good as another, provided it is done in the right spirit and with a good conscience," is the view which many earnest, evangelical Christians who practice sprinkling or pouring take when they discover that the arguments for immersion as the mode of Christian baptism cannot be answered. They often add that baptism in any form is not essential to salvation, thus implying that the mode is of little importance.

The fact that immersion was the primitive mode of baptism is as well established in the field of Biblical scholarship as is any fact which modern science has been able to demonstrate. The proofs are so overwhelming that there is no pedobaptist scholar of acknowledged standing anywhere in the world who would risk his reputation by endeavoring to establish the claim that Jesus Christ was not immersed in the Jordan, or that immersion was not the practice of the apostolic age. The period of debate is ended. The question is settled as to the fact. The issue now relates to the necessity of continuing or restoring the practice of immersion. When a Baptist today declares, "I have proven beyond controversy that immersion was the primitive form of baptism," his opponent often will not deny the statement, but promptly and somewhat flippantly answer, "Well, if you have, what of it?" The whole baptismal discussion among evangelicals has taken on a new aspect; it centers not about the historical proofs for New Testament baptism, but upon the ethical obligation to its continued observance.

The study of the history of all religions clearly reveals the fact that every religious form had, when first introduced, a meaning and a value more or less clearly known to all who participated in setting it forth. Every religious form which sets forth an idea or presents a series or system of ideas is properly called a symbol. In theology, creeds, confessions of faith and all formal and authoritative statements of doctrine are called symbols. In like manner, all words, whether spoken or written, are symbols in that they set forth or represent ideals.

Religion lives only by communication and influence. Christianity is a preaching or a communicating religion. A form used to communicate truth becomes symbolical in character. Such are the few and simple forms of ordinances which we find in the New Testament.

There is a tendency seen in all religions to magnify and to exaggerate the value of religious forms. To get the use of the symbol without the abuse has been in the past Christian centuries no easy task. This was the point of departure from New Testament truth which introduced all the errors of Rome. This tendency led very early to the widespread acceptance of the heresy of baptismal regeneration; the baptized were saved because of their baptism, the unbaptized were lost. Thus the principle called sacramentalism gained ascendancy—the teaching that there is in religious forms of themselves an ef-

ficacy to bestow salvation and spiritual grace. This became the basal principle upon which the Roman Catholic, the Greek Catholic, the high church Episcopal ecclesiastical organizations are founded.

The issue which Baptists raise does not have to do primarily with baptism or its form at all. The Christian world is divided into two opposing armies, with many of the evangelical denominations unallied with either but endeavoring to preserve an impossible neutrality. The one army is made up of the hosts who believe in the efficacy of religious forms—those who accept sacramentalism; the other army is made up of those who hold steadfastly to the belief that these forms are symbolic, setting forth divine truth and giving in a dramatic way convincing evidence of the saving and sustaining power of the gospel. This army is led by the Baptists.

Among the fundamental ideas for which Baptists stand and which they hold in a distinctive way are: "The worth of man, the necessity of the new birth, and the preservation of truth in Christian symbols." In the preservation of truth in Christian symbols, Baptists exhibit the following principle: "The religious experience must precede the religious expression or form; the religious expression or form must follow promptly the religious experience in accordance with New Testament teachings." We hold that no religious form is valid which does not express a genuine religious experience. We deny the efficacy of forms to produce spiritual experience; we affirm the necessity of forms to express religious experience. Baptism is limited to believers, for they alone have the experience which baptism portrays. Infants cannot have the experience, so baptism is denied them along with all others who have not trusted in Jesus Christ as a personal Saviour.

For those who deny the efficacy of forms and reject sacramentalism the issue narrows. Baptism is either symbolic or sacramental; if symbolic, it sets forth an idea of a group or system of ideas. Baptism tells something. It tells the truth, or it tells falsehood. Baptism by immersion cannot express the same idea or group of ideas which pouring or sprinkling sets forth. The change of the form of baptism changes its meaning. The substitution of some form other than the one which Christ ordained is a wilful misrepresentation of his thought and in so far as it misrepresents it is thwarting of his purpose. To substitute another form and solemnly declare it to be done "in the name of the Father and the Son and the Holy Spirit," when the officiating minister knows that Jesus commanded immersion, very nearly approaches blasphemy. From the committing of this sin, Baptists have escaped by requiring baptism by immersion and in the spirit of Christ they are seeking to persuade all who have trusted in Jesus to follow with them in obeying the unmistakable teachings of Scripture and the positive command of the Master himself.

It is a matter of surprise that men and women who give so many evidences of their loyalty to Christ should refuse to be baptized by immersion after their judgments have been convinced by the plain teaching

YES! MAGICALLY! CORN LIFT OUT WITH FINGERS

You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.

A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.

This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

THE SOLDIERS' "COMFORT KITS"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

PLANTS—Frost-Proof Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$2.00. **Genuine Nancy Hall and Porto Rico Potato Sprouts**, \$4.94 per thousand, ten thousand and over, \$3.56. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

KEEP THE SKIN HEALTHY.

Skin diseases such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from Shuptrine Company, Savannah, Ga.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 30
ESTABLISHED 1855
THE C. S. BELL CO., HILLSBORO, OHIO

of the New Testament as to its propriety. These fall into two groups; one holding that baptism is a meaningless ordinance and the other maintaining that Baptists are in error as to its meaning.

If baptism is meaningless form, there is no reason for discussion as to its mode. Sprinkling and pouring would then certainly be more convenient than immersion. But if baptism be a meaningless form, Jesus blundered in commanding all believers to be baptized. He set himself against the formality and ceremonialism of his day, and it is not credible that he later should have reversed himself and imposed a meaningless and worthless ceremony to create division and bitterness among his followers for all time. The introduction of a useless form and the giving to it the prominence which it has in the Great Commission reflects both upon the sanity and the sincerity of our Lord. No one can affirm that one mode of baptism is just as good as any other without discrediting Jesus Christ.

The command which Jesus gave that all who became disciples should be baptized by immersion rests upon eternal truth. Baptism by immersion embodies a group of ideas. Taken together, they epitomize the essential teachings of Christianity. Baptism presents a trinity of truths: 1. Historical Christianity—the death, burial and resurrection of our Lord are dramatically represented in the burial and in the resurrection of water; 2. Experiential Christianity—the experience of the believer once dead in sin and now alive through faith in Jesus Christ, risen from a watery grave to "walk in newness of life;" 3. Prophetic Christianity—the Christians hope of a resurrection from the dead after the burial of the body in the grave.

The mode of baptism is an insignificant matter in comparison with the glorious, uplifting truth which it sets forth. It is the meaning of baptism which makes its proper observance morally imperative. In no symbol was there ever deposited so much or so precious truth as in Christian baptism. In it there is preserved a sufficient revelation for the perpetuation of Christian faith, were every Bible destroyed and every church levelled to the ground, provided those who participated in this baptism experienced and expressed its meaning.

Baptism is the Bible, which Jesus write, not in the symbolism of words, but in the living symbolism of believing men and women who once in their lives should make a confession of their faith, their experience of grace, their hope of eternal blessedness, when all who beheld should see, whatever their language or race, in one breathless moment, God's plan of redemption described, illustrated and foretold. If baptism be the gospel enshrined in a form which as the medium for setting forth its fundamental facts rises triumphant over the separations of languages, the division of races and the changes of time, it possesses a value as a vehicle for the communication of the gospel surpassing all the symbols of speech and literature. Baptism in its New Testament symbolism becomes the perfect confession of Christ. Baptism may be appropriately called "the creed of Christ," for baptism is the visible ex-

pression of the essence of the Christian message. Baptism enshrines in beautiful and impressive symbolism God's final revelation to man. No other form can thus set forth these elemental truths.

The belief that baptism portrays the outpouring of the Holy Spirit is exegetically, philologically and historically without foundation. This belief came into existence because the Reformation produced men who insisted that the Bible and the Bible alone was authoritative in matters of religion, yet they desired to continue practices which they had inherited from the Roman Catholic church. Sprinkling and pouring were then accepted by Catholics as valid baptism, while infant baptism was almost universal. These reformers were not ready to break with these religious customs; so they sought so to interpret the Bible as to find a Biblical basis for these customs.

Every pedobaptist faces today a like situation. It required courage and devotion to the truth of the Scriptures for one to break with his fellow evangelicals in the stormy days of the Reformation. It requires courage and devotion to the truth of the Scriptures for a Christian man to leave the denomination with which he has long been associated, to break family ties and to form new spiritual alliances, yet this is the issue from which no truth-seeking, God-fearing man improperly baptized by sprinkling or pouring can escape. The question is not one of loyalty to truth, of devotion to Jesus Christ and involves one's sincerity as a follower of Jesus Christ. Baptism by immersion is not necessary to salvation, but is necessary to complete obedience to Jesus Christ. Listen to his words, "Come, follow me."—From Sunday School Board's Tract Series.

DEAR UNCLE SAM.

Measuring, cutting, folding.
In the Eurgical Dressings room,
Thinking of wounded soldiers,
On "No man's land" with its gloom.

Cutting, folding, sewing,
Thinking of splendid men,
Needing the work of women's hands,
Get an apron and cap and begin.

Folding, measuring, sewing,
Meeting the vital needs
Of gallant, splendid soldiers
Who are doing wonderful deeds.

Sewing, folding, stitching,
Plenty of work to be done,
Get your apron and cap and join us,
Work here for every one.

Stitching, measuring, packing,
Thoughts on a hospital tent,
Wounded soldiers are lying there,
Weary, exhausted, spent.

Counting, packing, shipping,
Praying for splendid men,
Don't you want a share in the duty?
Get your apron and cap and come in.

Lying on No Man's Land,
Wounded, thirsty, in pain—
O God let the Red Cross find each man
And help him to life again.

—Tessa W. Roddey.
Union, Miss.

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BAPTIST RECORD Jackson, Miss.

May 22, 1918.

Dear Fellow Worker:

The fight is on for more and better trained workmen in our churches and schools. Training is the word, and nowhere is training needed more than in our rural Sunday Schools.

The Baptist Workers' Convention holding one or more meetings in your association on fifth Sunday in June 30, 1918, is best channel to reach all churches and Sunday Schools with the definite program of education and enlistment in all the work of our State Mission Board.

If you haven't arranged for your meetings, do it now. Find out the

needs of the Sunday Schools. Make your program to fit. Seek young leadership. Push Teacher Training; it means better teachers and officers. Keep the Home Fires burning. Pray, plan, push and look up, for God will supply. Jno. 15:16.

Yours for service,
W. A. CHISHOLM, Supt.

To Drive Out Malaria
And Build Up The System
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

GIPSY SMITH'S STORY OF OUR BOYS IN FRANCE

In his remarkable address, lasting well over an hour, in which he touched every phase of the great conflict now raging on the western front in France, Gipsy Smith, the famous evangelist, paid especial tribute to the boys of the Allied world—the boys who are making the world safe for democracy. Following his enumeration of their wonderful fighting qualities, the gipsy reached his climax in a tribute to the British Tommies.

"I am thinking of that contemptible little army of 170,000, for that is all we had; but we put them into France in the first two weeks of the war," he said. "And don't you lose heart, and don't you get pessimistic or down-hearted or unlicky. The Germans with their preparations of forty years, they did not get through those Tommies, and they won't get through now."

"And, besides, you are there today, thank God! You are there."

"A lady in Washington said to me last week: 'Oh, Gipsy Smith, when will that British line break?' And I said to her: 'Madam, not until the last man is dead.'"

"Do you know that 5,000 British boys have held back 50,000 Huns—and I'll tell you why. We have right on our side, and right gives moral courage and backbone and a clear conscience."

"There were 30,000 of your brave American boys fighting beneath the British flag before you declared war. I know, because I met them and worked with them; I saw them in the hospitals and in the convalescent camps. And do you know what they said to me? They said: 'We could not remain men and run out of it, sir. We had to get into it to save our manhood.' And so they crossed the border of Canada and joined the Canadian forces and some of them have won the D. S. O. and they have won the Victoria Cross and the military medal—and they are entitled to everything they got, God bless 'em."

"We are proud of the boys—American boys who fought under the British flag and we are proud of the boys you are sending over now—and hurry up with them. But don't lose your hearts; we are not down-hearted—we are going to win! Anything else is unthinkable. I would rather die than see many should put its iron heel on the neck of the world—I would rather die!"

The evangelist told of a number of German atrocities—horrors which had driven fighting men to seek out religion as a relief, and added:

"Are you surprised that I wanted to join up with these boys as soon as the war broke out? But you know I am suffering from an incurable complaint, no doctor can help me; I was born too soon. My complaint is anno domini, but I still feel like a boy. I have had a great privilege in living with the boys at the front—and I'm going back, don't you make any mistake about it. They can't finish the job without me."

"I wanted the opportunity of working with the boys. I knew they were good stuff, so I said to my church: 'Send me!' But my church did not have the sense to."

"But the Y. M. C. A. knows a good thing when it sees it. Let me tell you that every boy in khaki—and I

think I can speak for the boys in America as well as the boys in Great Britain—the moment he sees the red triangle of the Y. M. C. A. he knows it means 'Welcome.' It stands for need, not creed; and will you please notice that it stands on its apex, not on its base. If it stood on its base it could stand alone; it stands on its apex, which means if it is not supported on both sides, it will topple over, which, interpreted, means that they need money and men. You did magnificently before Christmas in that big \$53,000,000 drive. But there will be another in the fall and you will give to it also. You will give because you know what you give will be spent on your boys, and you can never pay the debt you owe to the boys—never in this world."

"The boys are giving legs and arms and eyes for you; they are giving their lives for you. Some of you have spent more in the last three months on picture shows than you have spent on your boys who have gone to war. I can tell you a few things; you know, I am a gipsy still and I know."

"The next thing about the red triangle is that it needs men and women. I am requested by Y. M. C. A. headquarters to make this statement—that 5,000 men and women, the sanest you have got in all your church for work in camps at home and overseas; and that is only a little of what you will need before the war is over. In England we have 40,000 men and women working in our centers of work for our boys. They have given their best; why shouldn't you give your best."

"Let me add that you should give the best men in your city for this work, not the men you want to get rid of."

"And let me tell you that we have got to do more praying before the war is over. You have the chance of your lifetime in your churches, if you only knew it, through the channels of the Y. M. C. A. The red triangle has not only appealed to the conscience, righteousness and respect of the men; the boys believe in it; they believe in its religion, they lean to it, they go to its huts. The huts are everything to the boys overseas."

"A score of London journalists asked me on my return from France, 'What is to be the attitude of the Y. M. C. A. to the churches?' And I said to them 'A communication trench!'"

"And that is what it will be if you have got sense to make it that. Don't be jealous of it. You never knew the sun jealous of the clover field in bloom. Why, the sunshine is to make all these things possible, and the church of God exists to send forth such movements as the Y. M. C. A. In ever-increasing streams of beneficent ministry. So when you are asked to do any service for or give to it, be ready—never refuse it, because some of you are making more money than you ever made in your lives and you are making it out of the war—out of the blood and bones of the American and British and French boys, and I make no apology for coming to you and asking you to disgorge some of it."

"In Great Britain we have 1,500 centers of work in the home camps. We have 500 centers of work in France and Flanders and some of the huts I preached in just behind the lines are

in the hands of the Germans today—but they won't hold them long."

"Two hundred of these centers in France and Flanders were under shell fire when I left—constant shell fire. Some of them were in dugouts in the trenches, right in the trenches."

Then we have centers of work in Salonika, in Mesopotamia, in Egypt, in Palestine. Whenever the allied forces go we have Y. M. C. A. huts. Jerusalem had not been captured more than five hours before we had a hut there. The British authorities want the Y. M. C. A. because they believe the Y. M. C. A. has kept up the spirits of the men and preserved the morale of the army. Even the French government has said to us: 'We cannot supply the workers for such a program, but if you will do the same kind of work for the French soldiers that you have done for the British, we will build you 1,200 huts.'

"You say: 'Well, what do you do in these huts?' Well, we do all sorts of things. A hut is a church; a hut is a cathedral; a hut is a club; a hut is a home away from home. It is a canteen, a refreshment room, a library, a recreation room, a game room, a writing room and a reading room. It is everything you like to make it—and the boys do love these huts."

"Right up along the front the Y. M. C. A. hut is the only shelter the boys have got while they are out of the trenches resting for a few days."

Rev. Smith gave a graphic of preaching to the boys who gathered in his trench dugout.

"I have been through four gas attacks," said he. "I have lived under shell-fire for a month at a time. I talked to those boys that month once, twice, three times, four times and five times a day. There was no need of coaxing them to come—they simply came. And you should have heard them sing 'Cover my defenseless head with the shadow of thy wing'—singing it with a gas bag on their necks open and ready for use. ***** While I was talking, I held my gas bag close to me so it was ready if it was needed. Sometimes while we were singing or praying or talking a shell would fall close to us and knock things around uncomfortably, but that was only a part of the program."

"Why, I preached the gospel behind the Lewis guns in the trench—and I didn't put my head down when the bullets were flying, either, for that wouldn't have done, because there is no use preaching to boys about the perfect love that casts out fear, and then flop! No, you've got to take your own physic. And never for a moment was I afraid—never."

"You say, 'Don't the boys go to the devil in France?' I want to tell you there are more facilities in this city for going to the devil than there are in the trenches. When you want to go you can find a way, but I am here to say that there are hundreds of thousands of boys in France who are living noble, beautiful, magnificent manly lives. Thanks to their mothers and thanks to their sisters and thanks to the churches and Sunday schools, for the leaven is in the lump, and don't you forget it."

The evangelist declared that 300,000 British officers and enlisted men had signed the Y. M. C. A. war roll cards confessing their faith in God and Christ and deciding to lead

Energy

THE WORK OF THE

KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

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Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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Christian lives. As an illustration of their acceptance of the Christian faith he cited the story of a youngster who had been wounded in a particularly sanguinary engagement:

"Here was a dear boy on a stretcher—I had led him to Christ. He was so broken I took the blanket and lifted it from his face, and then I got down and kissed him, and my lips and hands got covered with his blood. I kissed him for his mother, for I knew she would never kiss him. I thought he was unconscious, but he asked me:

"'Gipsy, Gipsy, does it mean blighty?'"

THE SON.

Edward Markham, the poet, under the unpatriotic title "I Did Not Raise My Boy to Be a Soldier," wrote this stanza:

"O mothers, will you longer give your sons
To feed the awful hunger of the guns?
What is the worth of all these battle drums
If from the field the loved one never comes?
What all these loud hosannas to the brave
If all your share is some forgotten grave?"

Dr. James D. Hughes, for over thirty years superintendent of education of the school of Toronto, Canada, answered this poem. Greater significance is given to the answer by the fact that Dr. Hughes' own son was killed in battle and lies "somewhere in France." His answer follows:
God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's; not mine alone.
He was not mine to "give." He gave
Himself that he might help to save
All that a Christian should revere,
All that enlightened men hold dear.

"To feed the guns!" Oh, torpid soul!
Awake, and see life as a whole.
When freedom, honor, justice, right,
Were threatened by the despot's might.

He dreaded not the battle field;
He went to make fierce vandals yield.
If he comes not again to me
I shall be sad; but not that he
Went like a man—a hero true—
His part unselfishly to do.
My heart will feel exultant pride
That for humanity he died.

"Forgotten grave!" This selfish plea
Awakes no deep response in me,
For, though his grave I may not see,
My boy will ne'er forgotten be,
My real son can never die;
'Tis but his body that may lie
In foreign land, and I shall keep
Remembrance fond, forever deep
Within my heart of my true son,
Because of triumph that he won.
It matters not where anyone
May lie and sleep when work is done.

It matters not where some men live;
If my dear son his life must give,
Hosannas I will sing for him,
E'en though my eyes with tears be dim.

And when the war is over, when
His gallant comrades come again,
I'll cheer them as they're marching by
Rejoicing that they did not die.
And when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fair young son
And cheer for him whose work is done.

—Quoted in Presbyterian Journal.

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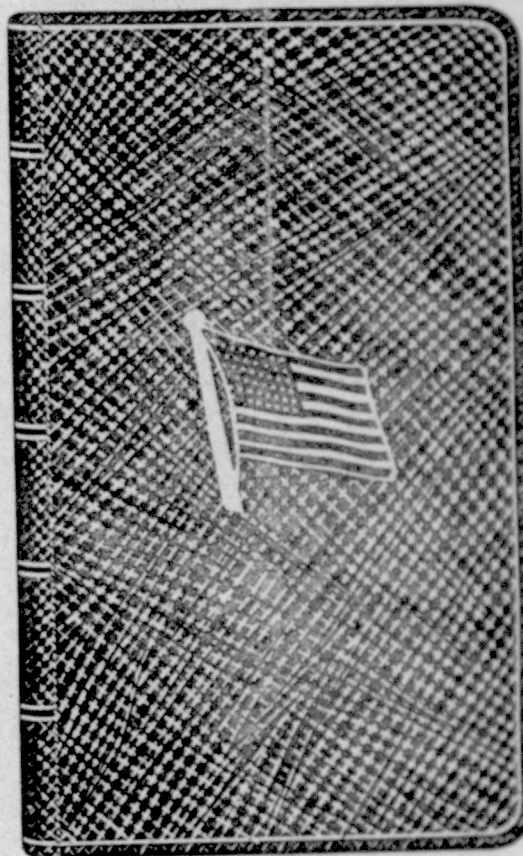
JOHN 3:5.

(By R. A. Greckenridge.)

Come let us reason together saith the Lord, and the proper way to do so, in my opinion, is to define the Kingdom from a New Testament standpoint. John 3:5 teaches something relative to the Kingdom and the first thing I want to say is, there are two ideas as to the Kingdom. One is that the Kingdom is an invisible spiritual Kingdom and that the spiritual birth incorporates into it. The other idea is that the Kingdom is a visible spiritual Kingdom and that it requires both the spiritual birth and baptism to incorporate one into it. The visibility of the Kingdom does not disprove its spirituality. Now brother if we will lay aside our whims and notions as to what it ought to be and let the New Testament decide the matter for us I am sure you will agree with me that its a visible organization used in the sense of the church. Now let me give my reasoning as well as the Scripture on this subject. In the first place there is not a passage of Scripture from the first of Matthew to the close of Revelation that teaches that the spiritual birth alone incorporates into the Kingdom. If there is, brother, just bring it out and show your scriptural authority, or forever hold your peace and quit preaching it unless you can prove it. Its a pedo-Baptist idea and founded on no warrant of Scripture whatever. Don't misunderstand me; the above doesn't convey the idea that the spiritual birth will not save us, for that is the only eternal salvation for man. It will admit us into the Family of the Lord, but not into the Kingdom, only in part, as I shall show at the proper time. I am not surprised to hear a pedo-Baptist preacher advance such an idea but I am disappointed when I hear a Baptist preach such a thing, for I am persuaded better things of Baptist than to preach something that's unscriptural. Furthermore if you think that we enter the Kingdom by the spiritual birth alone tell me how the wicked get in. You may say that they don't get into it, but remember that Jesus Christ said that they did. Now listed, brother, in Mat. 13: 47 and 48 the Kingdom of Heaven is like unto a net that was cast into the sea and gatherer of every kind when drawn to shore and gathered the good into vessels and the bad were thrown away. When Jesus said that one thing is like another He meant to say that there is a similarity and if the idea is not conveyed in this parable that the Kingdom catches the bad material as well as the good, where is the similarity and in verse 41 He said that He would send His angels and they would gather out of His Kingdom all that offend. If to be gathered as thrust out of the Kingdom of course they must first be in, before they can be taken out. Now brother how do the wicked get in? I am sure its not by the spiritual birth. They get in by baptism and if by baptism then it necessarily follows that baptism is the incorporating law and if its not taught as such in Pohn 3:5 where is it taught? Now notice, we said in our definition of the Kingdom that its a visible spiritual Kingdom. So there are two parts, the spiritual birth, incorporates into the spiritual part and baptism into the visible part and in

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Jackson, Miss.

the absence of either one, we are not was into it, but could see and understand spiritual things. He could see the Kingdom only. But to see us, not to enter. In verse 5 He teaches how to enter, that is to be born of water and of the spirit and no where else in the New Testament did He tell us how we could enter. Would the Master set up a Kingdom and not tell us how to enter. If the incorporating laws are taught elsewhere will you be so kind as to cite me to the passage where it is taught? If you insist that John 3:5 doesn't teach baptism, I insist that the burden of proof is in full, John 3 and 3. Jesus did not teach that by the spiritual birth He

resting on you to show how we enter the Kingdom. If to become a child of the Lord puts us in the Kingdom, were not a host of the ancient saints in the Kingdom for the Lord had a people before Christ came. Then if the Kingdom already existed, why did the prophet Daniel 2:44 predict that the God of Heaven would set up a Kingdom in the future which could not be, if to receive the spiritual birth incorporates us, for the Kingdom already-existed but the fact that Daniel said that the Kingdom would be set up is proof of the fact that it never existed before. Then something more must be required than the spiritual birth to enter it in full.

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

THE CONVENTION AND EVANGELISM.

In many respects the Convention at Hot Springs was a notable occasion.

If not an epoch-making, certainly it was an epoch-marking meeting.

It was unlike any other convention of Southern Baptists I have ever attended—both in its spirit and the scope of its plans.

It was much as if we had come to the periphery of all our former plans, and were come together to devise ways and means for an advance into new and untried things. Such was the spirit of this great meeting from first to last. The spirit of every address could readily be interpreted in terms of that fine old passage, Isaiah 54:2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen the cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

In no phase of our life and work as a great evangelical denomination was the spirit more marked than in evangelism. I have never seen the Convention more united on anything or more enthusiastic than were the brethren this time on evangelism. In making this statement I do not expect after the Convention in which Home Board evangelism had its birth, that that epoch-making meeting evangelism was emphasized as a real necessity, but discussed as an experiment.

In the Hot Springs meeting, however, we could readily see that all believed that the experimental stage of evangelism is long since past. Today there is no sort of doubt or uncertainty about it. Evangelism is one of the greatest denominational assets we have. Its possibilities are literally without limit. Scarcely a speaker made that did not stress the paramount importance of it.

It made one feel that the time is imminent when organized evangelism shall be an important part of every phase of our denominational life.

And rightly so. Why not? The sooner the better, too. For is not this something which we know as "evangelism" the real reason for which all our fine boards have been brought into being. Eliminate evangelism from our denominational educational institutions and they have no advantage whatever over our state or private institutions.

And may I tell us what our denominational press is worth to us if the spirit and work of evangelism be gone from it? So it runs. Reduced to its last word, our denominational life and its organization is an effort to carry into practical effect the Great Commission. But the Great Commission is itself our Lord's call to evangelism.

There are some of the main reasons, I suppose, why one of the keynote of our great convention was evangelism.

The Department of Evangelism of our Home Board made a most excellent report and gave a fine account

of itself. The force has been somewhat depleted on account of several of the evangelists accepting pastorates, war work, etc. However, we have the assurance that in the immediate future some four or five new men are to be added to the corps already in the field. The General Evangelist has not yet been named. However, a strong and capable man will soon head the force. Several good men are being considered, among whom is the first man the Board employed, Dr. W. W. Hamilton. And while it is not certain that Dr. Hamilton would consider seriously this position, yet some who are on the "inside" believe that he will.

Our Own Meetings.

Now, that the convention is past, we all naturally turn our thoughts to the revival season. From this date to late in the fall the voice of the revivalist will be sounding throughout the length and breadth of our fine State. God only knows what possibilities are wrapt in this now incoming revival season. It is to be unlike any other year we have ever known. And my judgment is that it is to be the biggest year for Baptist advancement that our State has ever known.

Let our pastors plan wisely—and largely. Expect great things to come as the direct results of your meetings. In fact, nothing is too big now to expect! "Who hath despised the day of small things?" Well, most of us have. But that day is gone—and gone forever. One of the old prophets quotes God as saying this: "I will increase them with men like a flock."

That is precisely what He wants to do—and is able to do.

Yet how seldom even the pastor expects it on that wise!

I remember once to have been with a pastor, and in course of one of the talks made reference to the above quotation, and then stopped to emphasize and apply it. When the service was past one of the leading deacons came to me and declared that he did not believe in getting them in that way! His idea was "single file, few, and far between." Well, may all our pastors have a bigger faith than that this fine year.

Then, let our people rally as they have never done before to their pastors. Give them to know assuredly that you are with them in their plans and efforts for the revival.

For the next several months it shall be the policy of this department to carry something practical and helpful—something that shall be worth while to our people during the life of the revival.

BITS OF INFORMATION.

Six hundred men from University of Washington have gone to war.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS FACES BETRAYAL AND DENIAL.

Mark 14:10-72.

Lesson for June 9.

Motto Text—"Watch and pray, that ye enter not into temptation."—Mark 14:8.)

Lesson Connection—The incidents of last lesson occurred on Tuesday before the crucifixion. Jesus and His disciples quite likely passed Wednesday and Thursday morning quietly at Bethany. The incidents of the present lesson occur Thursday evening in Jerusalem. Judas, in the meantime had covenanted with the chief priests to deliver Jesus unto them.

It would be impossible, as well as inexpedient, to go into a discussion of the sixty-three verses of our lesson in the space given to these notes. In fact we have about four lessons crowded into one. Peter's denial, the arrest and preliminary trial of Jesus, the Gethsemane experience, the institution of the Lord's supper are all topics either of which might be taken as a basis for a strong lesson. The Lord's supper will be taken as the topic for the present discussion.

I. The Memorial Passover (vs. 17-21.)

For the last time Jesus was about to partake of the Passover meal with His disciples. This memorial was full of significance. Read again the twelfth chapter of Exodus setting forth the event memorialized by this feast. The Passover looked backward and forward. In its backward look, it was intended to keep fresh in the Jewish mind their deliverance from Egyptian bondage. Jehovah had delivered Israel with a strong hand from their galling bondage. The Passover feast had been established under divine instructions as a means of fixing the Jewish mind, at least once a year, upon the great fact of God's mighty deliverance of the nation.

The Passover had a forward look. It was not only a memorial of a past event, but it pointed to a future event when the type of the Passover lamb would be fulfilled in the antitype, the Lamb of God "slain from the foundation of the world." So the Passover pointed both ways to a deliverance through blood. For fifteen hundred years this feast had performed its function in the redemptive economy. It had served its purpose. Having fulfilled its mission, as a garment which has become useless is folded up and laid away, so Jesus, after celebrating this feast with His disciples for the last time and interpreting its mission, lays it aside as useless. That for which it stood was about to be fulfilled in Him.

One thing mars the spirit of this occasion—the presence of the arch-traitor. Jesus announces the fact of His betrayal and flashes the light upon the man by whom it was to be done. The disciples were full of sorrow. The picture were dark enough if the betrayer had been numbered amongst His bitterest enemies, but the fact

that he poses as a friend, having been commissioned with an apostleship, throws a cloud of gross darkness about the picture. The betrayal was not accidental. "For the Son of Man goeth, even as it is written by Him." God's men hundreds of years ago had pointed to this incident. But the fact that these things must be, in no measure, minimizes the guilt of the betrayer, "for woe unto the man through whom the Son of Man is betrayed! Good were it for that man if he had not been born." Those who hold that Judas was converted after his repentance would do well to ponder these terrible words of Jesus. Judas went out straightway.—(Jno. 13:30.)

II. The Memorial Supper (vs. 22-26.)

The Memorial Passover has been discussed at some length for one reason, that is, to discover its true relation to the Memorial Supper. It is held by some that the Memorial Supper took the place of the Passover. That is not the true relation. That for which the Passover stood was fulfilled in the death of Jesus Christ. Its mission was at an end. There was no need for anything to take its place. The Memorial Supper was instituted to fill a distinct place of its own in the redemptive economy. Four questions need answering here about this ordinance:

1. *How was it instituted?* By the Lord Himself. It was not the Passover which He converted into the Memorial Supper. As they were eating the Passover (supposedly at the close of the meal, Luke 22:20) Jesus took a portion of the unleavened bread of the Passover. He blessed it or gave thanks; then gave to His disciples. In like manner He took the cup (wine used in the Passover meal) and blessed it and gave to His disciples. Two things then are clear from this record: First, it is of divine origin. Second, the elements used were some of the elements used in the Passover meal.

2. *What is its significance?* It is distinctly a memorial, a symbol of Christ's death for sin. The bread does not become His body under the magic touch of a man. It simply represents His body given for men. The wine does not become His blood under the magic touch of a man. It simply represents His blood shed for many unto remission of sins. One great fundamental fact of the atonement is the death of Christ for the son of the world. Christian men and women need to be constantly reminded of this tremendously important fact and their deliverance through His blood. So Jesus instituted the Memorial Supper to be observed by the churches as a memorial of His death. Every time it is observed it fails of its purpose and Christians eat and drink unworthily, if the death of Christ is not called upon afresh in their hearts.

So the Memorial Supper has a backward look in that it points to the death of Christ for sin. There is a sense in which it has the forward look. Paul tells us, "As often as we eat this

bread, and drink the cup, ye proclaim the Lord's death till He comes." The abiding fact which the ordinance represents is the death of Christ and it will represent this fact till He come again. So as often as the supper is observed God's people proclaim their faith in His coming again. When He comes there will no longer be need of the Memorial Supper. It will have filled its mission and will be laid aside as a garment as useless.

3. *Is the Memorial Supper a permanent church ordinance?* Matthew and Mark give no intimation as to its permanency. Luke and John intimate that it is to be permanent when they quote Jesus as saying, "This do in remembrance of Me." But to Paul we are indebted for specific information on this point. "For as often as ye eat this bread, and drink this cup ye proclaim the Lord's death till He come." Paul quotes the words of Jesus which were spoken to him by the Lord after His ascension. So the ordinance is to be kept till Jesus comes again as a memorial of His death.

From these references and from the custom of the early churches as seen in Acts and Paul's Epistles, it is clear to me that the Memorial Supper is strictly a church ordinance. It is to be observed by the local church assembled together. There is no trace of New Testament teaching, by precept, nor example, for administering the Supper to individuals not assembled in a church capacity.

4. *One more question must be*

answered. *What are the scriptural qualifications?* Making the individual eligible to participate in this service? First, one must be a true believer in Jesus Christ. The eleven disciples undoubtedly had this qualification. This statement of an essential qualification is not correct if Judas were present and partook of the Supper. Judas ate the Passover with Jesus and His disciples. While they ate Judas was pointed out as the betrayer by the sign, "he that dippeth with Me in the dish." John adds a bit of interesting information, "He then having received the so, went out straightway." Following this incident all the gospel writers tell of the institution of the Supper. So regeneration or true faith in Jesus Christ is an essential qualification.

Second, these eleven disciples had been baptized. Those who partook of the Supper in the early churches had been baptized. It is clear then that baptism is an essential qualification for participation in the Memorial Supper. If baptism is an essential qualification, it must be scriptural baptism. It follows, then that a lack of regeneration or scriptural baptism disqualifies one from participation in this ordinance.

Third, these men were members of the church which Christ established. In the Acts and Epistles it is clear that only members of the church took part in this service. So church membership is an essential qualification. Not to be a church-member disqualifies one from participation in the Supper.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. LOUISE WILLIAMS PARKS.

The Lord has seen fit to call from our midst, one of our oldest members, Mrs. Louise Williams Parks.

Born April 15, 1838, in an old Indian town, Old Richmond, Itawamba County, Miss.

She married about the age of 18 to Capt. Henry W. Martin, who died the latter part of the Civil War, leaving one son, Willie H., who also died at the age of 16.

A few years after Captain Martin's death, she was married to the late Captain W. H. Parks, and moved to Shafter about 1869, having been a resident there about 48 years.

She was again left a widow Jan. 3, 1906. Since then she has made her home with Deacon Owen Williams, whom she reared from the age of 18 months.

She joined the Baptist Church in early childhood, being a very active member until late years, and always devoted to her church. She was the last of a long-lived family.

May God's richest blessings rest on the bereaved.

By the pastor,

CHAS. NELSON.

DEATH OF A. W. ANDERSON.

On the morning of Nov. 12, 1917, the death angel visited Dr. Sessum's Sanatorium and took Arthur Wayne Anderson of Knoxville, Miss. For days he wrestled with hemature, kind physicians and nurses did all in their power to restore his health but this was not God's will.

His remains were laid to rest in family cemetery, services conducted by Rev. J. A. Barabill, pastor. Mr. Anderson, united with the Baptist church when quite young. His Christian life was beautiful from its beginning to its close and through all sorrows he met his faith in God never wavered. At the age of 27 he married Miss Olive Gato. God gave to them two children, G. W. Wyth and Ide Anderson. This the biggest part of his life the love of his family and needy ones. It is useless to say we miss him, but must give up to God's submission and say "Thine will be done."

HIS FAMILY.

IN LOVING MEMORY OF OUR MOTHER.

Born in Alabama Jan. 10, 1841. Her maiden name being Lourinda Ellington Latham. She united with the Rufamah Baptist church, Jefferson county, Alabama, about the year 1857. She was married to Frances Marion Ellington Dec. 20, 1869, with whom she lived till time of her death. She died May 19, 1918 at their home near Sallis, Miss., where they have lived something like 50 years. She has lived a consistent Christian life since the time of her conversion in 1857, making a record equaled by few, about 61 years in the Master's service. She was a kind, loving and tender wife and

mother, never tiring in her care for those she loved. Her husband, F. M. Ellington (who was faithful indeed to her to the end) survives to mourn her loss, having known each other from infancy up and lived in the holy bonds of wedlock for a little more than 58 years. Seven children also survive, four sons, James M., Kosciusko, Miss.; William Edgar, Sumrall, Miss.; Benj. L., Marshall, Texas; Robert A. Monroe, La. Three daughters, Mrs. Mary J. Jenkins, Mrs. Savannah A. Beachamp and Mrs. Lula E. Hutchinson. Four children, Mrs. Laura Jenkins, Nannie and two infants having preceded her, making in all eleven children born to them.

While we miss her so much yet we sorrow not for her as those who have no hope, but with renewed courage and stronger faith we look forward to the Resurrection morn when we shall be reunited to live with and sing praises to Him who loved us and gave Himself for us.

Lovingly and tenderly, her son,
BENJ. L. ELLINGTON.

706 Summit St Marshall, Texas.

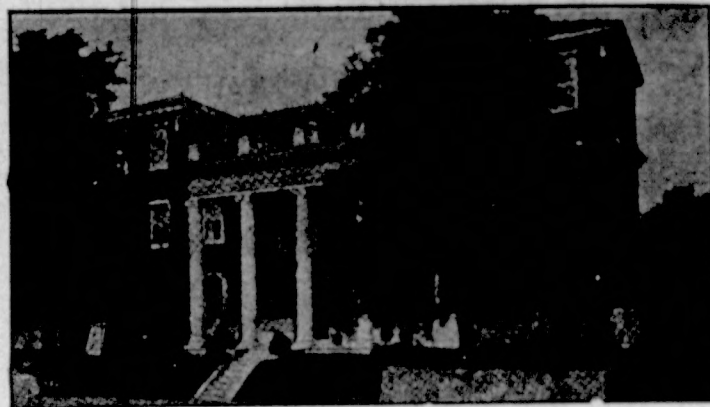
A GOOD TEST SPLENDIDLY MET.

Some years ago a sewing machine house undertook a mailing order campaign in which the offer was made to send sewing machines to any readers of religious papers who would order them. No payments were required down, and installment payments were provided for, provided the sewing machine was satisfactory. The house was doubtful as to whether it could stand this absolute dependence upon the financial responsibility and the honesty of church people, and after the first seventy sewing machines had been shipped out on this proposition, the advertising was discontinued temporarily to see how the collection would be.

After some months all of the collections were in, and the sewing machine house reported complete collections on every one of the seventy sewing machines, sixty-nine of them paid up in full by the religious press readers who had ordered them and the seventieth paid for by a railroad, which had smashed it in transit. The particular test showing religious press readers to have a credit 100 per cent. good led to more extensive advertising on a similar line, and the sale of vast numbers of sewing machines on the uninvestigated credit of the readers of church papers.

It was my very great joy to speak on Sex Purity to over three thousand men at Camp Pike last Tuesday night. Major Carstarphen was just inaugurating a series of eight nights of moving pictures on Sex Purity. He will reach between thirty and forty thousand men in these eight nights.

As a student of the Sex Purity problem for twenty years, I feel very much encouraged at the real good solid work being done by the Medical Reserve Corps in the interest of sex purity. Some of the old regular army still say, "It's no use," but the M. R. C's. are making a vigorous campaign for the single standard of morals. One of the bright sides of this awful war is found in the fact that thousands of men are coming from it with definite ideas of the single standard of morals. Thousands of them



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who would not admit this before the war are now ready to admit that there is no necessary evil; that if it is evil it is not necessary, and if necessary it is not evil. BEN COV.

"A college man has told of a college classmate whose records stands today for the 220-yard dash. He was the fastest middle distance man I ever knew.

After summer vacation there was to be an intercollegiate track meet. The hopes of the university were staked upon this particular man, who had starred in other events besides running. The time came, and with it, not success, but failure! Their hero had fallen far below what was expected of him. Entering him classmate's room the young man threw himself upon the bed. 'It's no use he cried; I'm a cigarette fiend!' His uncle had taught him to smoke. In the long vacation the habit had taken a terrible grip on him.

He could not carry through the finish.

What do you think, then, of sending millions upon millions of packages of these same cigarettes to the boys at the front upon whom the honor and the salvation of their nation depends, and who are longing and striving to go over the top for victory?—S. S. Times.

The Frenchman did not like the look of the barking dog barring his way.

"It's all right," said his host, "don't you know the proverb, 'Barking dogs don't bite'?"

"Ah, yes," said the Frenchman, "I know ze proverb; you know ze proverb; but ze dog—does he know the proverb?"

Patient—Doctor, why does a small cavity seem so large to the tongue?

Dentist—Just the natural tendency of the tongue to exaggerate. I suppose.—Judge.